Mr. Inglis is greatly obliged to
Mr. Miller for the loan of this book
which is very curious owing to
the circumstances under which
it was translated - considering
all the disadvantages the translator
laboured under the performance is
very creditable to him, it gives
the sense of the original very well
& upon the whole it is as good as
most of the translations of the time
& better than some of later date.

There is another edition
of this book word for word
but with a few variation
in the spelling.
IMPRINTED AT
London in Fletestrete,
in the hous of
Tho.
Berthelette.
Cum priuilegio ad impri-
mendum solum.

no date.
unless in the Titlepage
which I have never seen.
nor any perfect copy of
either edition but this
from Mr. Hebers library.

A. [illegible]

INTRODVCtion to wisedome.

Banket of Sapience.

Preceptes of Agapetus.

C

Vne Cole ex dono Joh Allen 1765. — A. Farmer

A

TO THE RYGHT, woorshipfull mayster Gregory Crumwell, sonne to the ryghe honourable lorde Crumwell, lorde pryuie seale, Richarde Morisine wisheth muche wealthe, with contis nuall encrease of vertue.

Who so well feleth the duties, that belonge to an honest hert, & is any thinge acqueinted with those three ladies, which wonderfully maintein the ioyfull societie of mans life, called amonges the Gre-

tiane Charites, amonge the latines Gratie, he can not moste gentill maister Crumwell, but se infinite causes, why I ought with all force of bodie, all strength of mynde, all alacritee and cheerefull promptnesse of courage, studie to gratifie you, studie to make you beare with one, that fayne woulde, and neuer can be able to come oute of debte. The firste of these three dames, is Bountifull beneficence, a lady of louely countenance, and noble stomake, one that alwaies longeth, still hauynge that she longeth for, alwaies with childe, and still deliuered, alway profitynge, and still lustyng to profitte, alway helpyng some, and still desire-

full

full to helpe mo. The Grekes name hir sometime Euridomene, whiche signifieth a large and a plentifull giuer, somtime Aglaia, whiche soundeth amonges vs gladnesse, teachyng men euen by hir name, that of dutie benefittes ought to bee greuen cherefully. The seconde ladie is Thankefulnesse of mynde, neuer forgettyng benefittes receyued, hir name is Thalia, whiche signifieth fresshenesse or greenenesse, because duetie and honestie woll, all pleasures, all benefites still to be freshe in memorie, still to bee greene, neuer to wyther, neuer to fade, all tyme to floryshe. The thirde lady is Euprosine, muche lyke hir sister Aglaia, a damoysell

full of solace, full of delectacion continualy deuisyng, by what meanes she may do pleasure for pleasure, recompence kyndnesse with kindenesse. Authors of greate name and much wisdom, make these three, to go all hand in hande, the first lookynge styll forwarde, not once castynge hir eye backe, neuer imbraydynge benefites geuen and paste. The seconde and the thirde euermore beholdyng the firste, with amiable countenaunce, with faithful eye of remembraunce, & full intente of recompence, as farre as power furthered with moste desire may or can. Under suche cloudes, sage and graue writers are wonte darkely to insinuate thynges of great weight

thynges verie necessarie for the quiete and honest leadynge of mans life, thynges worthy to be of all men imbraced: worthy to be set, fixed, and engraffed in all mennes hertes.

They perceyued, that morall precepies pleasantly set oute in feat colours of wittie phantasies, both creepe faster into our bosomes, and also tary there with muche more delectacion and profitte, than they woulde, beyng playnly spoken. Wherefore as you now see, what they ment by those three ladies, so you muste also needes see, how I am bounde, to owe you my herte, my seruice, with all that they bothe may doe for you.

For how can I, my lorde your

father, beyng so fat in amours with that lovely lady Euridomene, leaue mine attendaunce vpon thother twoo damoisels, before life leaue me? How can I, beynge enuyronned with so many and ample his benefitees not desire Thalia and Euphorsine that they both report me, to lacke power, but no good will. I truste they bothe shall haue good cause so to doe. Certes, if I had sent, where either my littell witte, or poore herte might better haue serued his lordeship than in openynge vnto you his dere and entierly beloued sonne suche preceptes of vertue, as may make you woste like your noble father, there are no peynes that couldr haue kepte mee

from

from doyng of it. Assure your selfe maister Crumwell, if labouree and herte maye pay the tribute, that loue oweth, you shall neuer neede to arrest mee.

This booke, was gathered by Ludouicus Viues, a man greatly conuersaunt in all good authors, and excellently well seene in all kindes of learnynge. The booke hath vndoubtedly, much more liyng in his bosome, than the title promiseth in the foreheb. It is not onely an Introduction to wisedome, but if ye goe as it leadeth you, it introduceth wisedom into you, rootyng the loue and desire of vertue in your herte, extirpyng frō it all maner of vice, and all vncleannesse, furnishyng you with ge-

generall preceptes, for all kin-
des of life, for all ages, for al
degrees and condicions, which
precepts, if you harbour in your
breaste, must needes be a great
staye, helpe, and comforte vn-
to your tender age. They sha
bryng to passe many thynges i
your life time, with greate plea-
sure, and no peyne at all, which
otherwise experience ofte time
poudred with bitter repentanc
shoulde scace at lengthe teach
you. It is as wise Socra-
tes saieth: Preceptes of lear-
nynge were inuented at the fir
as a needefull stay and succou
vnto mans minde, wantyng
knowlage & experience: euen a
a staffe is geuen of necessitie, t
stay vp a feeble body, assured

ly, I knowe no one booke vn-
translated, that hath halfe so
many holsome documentes, as
this hath, none that may so well
leade you the right way to true
honour, none where yee may
either with more delite, or more
hope of your game, trace true
nobilitie. Folowe your leader,
got on with your guyde, you
shall finde all the steppes and
grices, whereby not onely my
Lorde your father, honourably
hath climed to nobilitee, but all
other, that in deede are or were
at any time noble, you shal find
many chynges here, that maye
bee to men in wealth and wor-
ship an ornamente, many that
are to mē assauted with the sur-
ges of lower fortune, sure cou-
saile

saylours, bringyng with them besides right and honest consolacion, muche delectable doctrine. Finally, many that are a soueraygne medicine almost for all diseases. The booke is now yours, I truste as the iewelles, whiche it offereth unto you, be greate, rare, and precious, that so yee wyll see them laied vp in place meete for such richesse. Locke them faste in the cheste of your herte, geue the key to remembraunce, that she may lette them out, and carie them home agayne, at such times as yee shall thynke conuenient. If yee make these preceptes yours, by vse of them, speak hynge as they teache you, worke hynge as they aduise you, wh

shall haue more cause to reioyce of it, thā you your selfe? Wherin can you more please my lorde your fathers minde? What thynge can more satisfie his desire? What greater comforte can come to his Lordeship, than to see you most like him in conditions? What greater worship to you, than to treade in his steppes? What higher pleasure to all men that loue bothe? your countrey knoweth what noble feates my Lorde your father hath wrought by wisdom, lady gouernour of all vertues, who knoweth not, how honesty may reioyse, howe trueth and religion maye holde vp their handes to heuen, that God hath sent to so gracious, so prudent

and

and wise a prince, so good, so wise and so faythfull a counsaylour: to so noble a mayster, so diligente a minister, to so high courageous and vertuous a kynge, a subiecte of so noble an herte and stomacke: I muste leaue of. I am entered into to longe a matter for a shorte epistle. Wherfore I can no more, but with all herte, desire God, that it may please him longe to preserue noble Henry the. viii. still in all welthe, in all honour to reigne ouer vs, to the settyng forthe of goddes honour, to the spreadynge abrode of his glorie, to the magnifiynge of his name in all places, longe to preserue my lorde to the furtherance of the same. Finally, that

ye

ye may bee heyre of his Lorde=
shippes qualities and vertues,
as well as of his honour
and worldely digni=
tie. And thus our
Lord sende you
euer well to
fare.

An Introduction to wisedome.

TRVE AND verle wisedom is, corrupt affectiō set aside, truly to iudge of thynges, and that we esteeme euery thynge to be as it is, neither couetyng the vile, as though they were precious, neither refusynge precious, as thoughe they were of no price: nor geuyng dispraise to thinges worthy prayse, ne yet commenedyng thynges worthy discommendacion. For, from this spring

spryng, all errour renneth into mens mindes.

There is nothyng more hurtfull in mans life, than this corrupte iudgement, this I saye, where euery thinge is not estemed as it ought to bee, and at suche price, as it is woorthe.

The opinions and common persuasions of the people are pernicious: because for the most parte they iudge of all thynges most fondly.

Certes the vulgar people is a greate schoole maister of greate errours.

There is nothynge that wee ought to seke for with more studie, than to bringe hine that geueth him selfe to knowlage and wisedome, from the iudgment

of the rude multitude.

First let him suspect as manie thynges, as the multitude, with greate assent, and consent, doth approue, vntill he hath examined them after those mens rule, which maketh vertue a measure to trie all mattiers by.

Let euery man, euen from his childhode, vse to haue right opinions of all thinges, which shall grow and encrease, like as his age doth.

Let euery man desire vpright thinges, & flee the croked: those the good, and refuse the euill, this vse and custome shall turne well doing almost into nature, and so work, that none but such as are compelled, and suche as ar in strife, founde the weaker,

Sha

shall be brought to do euill.

The best kinde of life is (as soone as thou canst) to be chosē. Custome shall make this, as it is best for thee, so within a short space, to be most pleasant.

All the reste of our lyfe hangeth vppon our bryngynge vp, whan wee be children.

Wherfore the first grice, that men clime vnto wisdome by, is that that so many auncient writers spake of, Seipsum nosce. Euery man to know him selfe.

A deuision of suche thinges, as are perteignyng vnto men.

MAn is constituted and made of body & mynde: the body wee haue of the

earth, and those elementes that we le and touche, lyke vnto the bodies of beastes.

The minde we haue geuen vs from heauen, like vnto angels, lyke to God him selfe: by this parte man is esteemed man, and as great wise men thinke, they alone are to be taken for men, that in this haue theyr iuste porcion.

There be in the body, as belongyng vnto it, beautie, helth, integritee of membres, strength lightnes, delectacion; and their contraries as deformitee, sikenes, lacke of limmes, wekenes, cloth, sorowe, and other, as well commoditees of the bodie, as incōmoditees of the minde, as learnyng and vertue, whiche con-

contraries, rudenesse and vice.

There be certaine thinges not geuen to all men, but chansyng to a fewe, and these bee called thynges, Extra hominem, besides the nature of mā, as riches power nobilitee honour dignitee glory fauour, and their contraries, pouertie, needinesse, ignobilitie, vile estimacion, shame obscurenesse, hatred.

A deuision of thynges and their price.

The Queene and princesse of al things most highest, is vertue, vnto whome al other serue, as handmaydes their maistresses, yf they do as by dutie they are bounden,

I call vertue a reuerēt loue to=
wardes God and man, a right
seruice and woorshippynge of
God, a right loue toward man,
loue I say not endynge in wor=
des, but ioyned with an ernest
will to doo good. Other thyn=
ges, if they bee referred to this
vertue, that is if they be sought,
kepte, and spente for hir sake:
and at hir commaundemēt, they
cannot seme euil. Neither they
that call riches, and other thyn=
ges like godis, thought so of
them, as now the rude people
do, the which hath so corrupted
the true and native significati=
ons of thinges, that many of
them haue lost their right esti=
macion, and are changed vp set
downe. For we must vnderstand

where

where, whan, and howe farre these thynges be good.

Wee may not esteeme richesse aboue their valu, or iudge, that precious stones, metals, royall places, or gorgious implementes of house, are richesse, or they riche, that haue these: but rather richesse is, not to wante suche thynges, as are necessarily required to mans life.

Trew glorie, is to be wel spoken of, for vertues sake.

Trew honour is to bee hadde in veneration for some greate vertue.

The grace that men obteyne of princis or other people, shuld be fauour borne to theym for their amiable vertues and qualitees, loue worthy.

Dignitee is either a right opinion, whiche one man hath of an other for vertues sake, or els a certayne beautie of some inwarde vertue, outwardly expressed before mens eies.

Power and reigne is, to haue many, whome thou maiest succoue and ayde in right and honestie.

He is to be reckened noble, that is knowen by some excellent acte, to be noble, or els cometh of an ancient stocke, and sheweth him selfe to be in vertue and worthie qualitees like vnto his parentes.

A right gentilman is he, whō nature hath fasioned and set as it were in a standyng for the receipte of vertue.

Health is a temperate habitude of the body, whereby the minde both kepeth hir strength and exerciseth hir power.

Beautie standeth in suche lineamentes, shape, and portraiture of the body, as do shewe a beautifull mind to dwel therin.

Strength and valiauntnesse is, to suffise and accomplishe the exercises of vertue without wernesse.

Pleasure is a pure, sounde, hole, and continual delectacion, whiche is taken onely of those thynges that belonge unto the minde.

If a man do discusse and reason these thynges afore rehersed, otherwise, that is, after the mynde and iudgemente of the

ignorant people, he shall fynde them, to be thynges vnmeete for men, thynges vayne, and also verie hurtfull.

Fyrste, all outwarde thinges be either referred vnto the body or to the minde, as richesse are to the maintenance of our life, honour to beare witnesse of our vertue, and well doyng.

The body it selfe is no thyng els but a couerture, and a thyng bound to serue the soule, where vnto bothe nature reason and comlines commaunde the saie body to be subiecte as a thyng brute, to that that dieth neuer, a thynge earthely, to that that hath a portion of diuine Nature in it.

Furthermore, learnyng is

sough

ght for, and lodged in the
nde for this intente, that we
y therby both know sinne, &
hun the same, and know ver=
, and attaine to it.
learnynge doo not this in
that hath it, she leaueth hir
ole duetie vndoone.
What other thynge is our life
t a certaine peregrinacion, be
on euery side, with so many
ngerous chaunces, that the
de therof, is euery houre han=
ng ouer it, whiche ofte times
lleth vpon moste light occasi=
s. Wherfore it is a great folie
to do any thinge that is foule
filthy, for the loue of vncer=
ine life, as who wolde say,
on were suer to liue longe at=
the naughtie doyng.

As

As it is ima iourney, so i[illegible]s,
in mans life, the lighter and [illegible]pa
burdeine a man carieth, the [illegible], w
sier and plesanter his iorney [illegible]me

Moreouer, the nature of m[illegible]e o
is suche, and so ordeyned, t[illegible]en
it needeth veray fewe thyng[illegible]Sol
In so much, that if a man w[illegible]ere
more verely beholde this thi[illegible]yn
doubteles he can not but vtt[illegible]th
ly condemne theym, as mad[illegible]se,
folke, whiche so greedily and [illegible]nd
carefully accumulate goodd[illegible]gle
vpon goodes, where as so li[illegible]ou
suffiseth: His saiyng was p[illegible]Me
ty pnd quicke, that thus expr[illegible]nde
sed rychesse: Sunt breuis v[illegible]it
longum viaticum, that is: Th[illegible] al
are great and longe purueian[illegible]nte
for a littell and shorte life.

Wherefore richesse, posses[illegible]re
on[illegible]

s, and apparell ought to bee
pared only for our necessary
, which vse is not holpen by
measurable richesse, but ra-
e oppressed, as shippes ouer-
en with two great a fraight.
old it self, if thou vse it not,
nefeth very little from claie,
yng that the custodie therof
th put thee to more vnquiet-
se, causing thee, by reason thi
nde is only sette theron, to
glect suche thynges as oughe
oue al other, to be regarded.
Money bryngeth men into a
nde of idolatrie, as ofte as
it those other thynges are
alide, I meane godly vert-
nce and cleannesse, whiche are
e great, chief, and first in na-
re. I lette passe, how many

deceis

deceites, gynnes, and tray
are layde for riches, howe
nie and londzie waies thei c
to noguht, and into howe
ny wices they, whan they
tie, dziue menne, dzawe
dzowne men.

What other thinge is gay
parel, but instrumetes to
vp a daunce for pride.

Necessitee firste invented
profitable garmente, Riot
Richesse fonnde the precio
whiche Vanitee facioned
hir tricke. Greate contencio
in varietee of apparell, wh
hath taught men many sup
fluous and hurtefull thing
by reason that they seeke to
honoured euen for that, whi
playnely declareth theyr in

mitie, foly, and weakenesse.

Hereby it commeth to passe, that this part of riches, gorgious buildinges, goodly householde stuffe, precious stones, and other riche ornamentes, be set out rather for a bragge, and to serue other mens eies, than for the vse and profitte of those that possesse them.

What other thinge is nobilitee now but a chaunce, to bee borne of this or that gentill blood, and an opinion grafte vpon the foolishenesse of rude and vnlerned people, whiche oftentimes is gotten by robberie & like waies.

True and perfecte nobilitee springeth of vertue. wherfore it is great madnesse for any man,

to

to crake of his parentes, beyng naught him selfe, dishonoryng their noble actes with his leude doynges.

Truely we be all made of like elementes, and haue al one god Father to vs all, yet to contewne the birth or stocke of any man, is vnder a colour to a reproue god, whiche is thauctour of euery mans natiuitee.

What other thynge is power, than a faire cumbrance, wherin if man knewe, what troubles and cares lie hidden, how great a sea of euils euerie day ouerranneth the small swetenesse of it, there is no man so ambitious, no man so gredy of honor, but he woulde flie it, as a greeuous miserie, he would as that

kynge saied, not stoupe to take vp a diademe, if it laye before him on the grounde.

Howe odious a thynge is it to gouerne euil men: how much more, if thou be euill thy selfe?

Honour, if it springe not of Vertue, is falsely geuen and wrongefully taken, neither it can fully delite thee, where as thy conscience denieth thee to serue it. Agayne, if it doo arise of vertue, vertue teacheth thee to refuse it. For that ought not to bee called or taken for Vertue, whiche is doone for desyre of honour. Honour muste folow well dooynge, and is not to be craued of the well dooers.

How can dignitees be called

dignities, or worthines, whan they chaunce to moste vnworthy persons, gotten by deceite, by craupnge for money, and suche other naughty meanes, in especiall where they be geuen by the arbiterment of the rude multitude, a beast of many headdes, whiche doeth nothynge as reason and right iudgement wold. And what other thing is glory, than as he saied, a vayne blast, that filleth fooles eares? And as honour and dignitee, ar rather in him that giueth theym, than in him, that is the receyuour so glorie bryngeth litteil or nothynge to him, that it is geuen vnto. Certes they bothe are vncertaine, wanderyng and soone gone, very lyke vnto the

mul-

multitude their parent, whiche in the space of a daye, highely praiseth, and depely disprayseth the same man. Were se therfore that honour commonly fastest fleeth from him, that moste seketh it, and goeth to them, that least regarde it, agreyng in this point with the nature and condicion of the variable people, whiche oftetimes flee from him whom they ought soonest to folowe. I neede not to say, that this honour and dignitee arise of causes sometime foolisshe, sometime very naughtie. Oft tymes he cometh vp apace, that can play well at tenisse, oftetimes he wareth honorable, that leaneth honestie, spendynge his patrimonie vppon iunkettes,

minstrels, and scoffers.

But warre, that is to saye, robberie without punishment, is a greate auauncer of men to honour, suche is the madnesse of foolish people.

Let euery man descend doune into him selfe, and there secretly think wel vpon this mattier, and than he shall fynde, howe littell cometh to him, by fame, rumours, by worship, by suche honours, as the people gyueth him, wherein many now muche glory.

What difference is betweene the highest king that is, and the lowest slaue, whan they be both a sleape?

What is beautee in the bodie? truely a wel coloured skin,

if the inwarde parties coulde be seene, what filthinesse should be espied, euen in the most beautifull body?

The fairest body is nothynge els but a dungehille couered in white and purple.

What doeth beautie or pretie feature of body auayle, if the mynd be vncleane? and if there be, as the greke writer saieth: In hospitio pulchro, hospes deformis, that is to say, a fowle geast in a fayre hostrie.

For what pourpose serueth strength of body, when thynges moste greatest, and meetest for man, be not gotten by strength of bodie, but by the giftes of witte. Our strength, be it neuer so great, can in no wise be equal

with the strength of a Bulle, o
an Elephant, it is reason, it i
witte, it is policie, wherby we
ouercome them.

I let passe, I nede tell no ma
that beautie, strength, abilitie
and other giftes of the bodie
shortely vanishe away, euen a
floures.

And ares, a small feuer alon
bryngeth oftentimes a verap
stronge champyon to deathe
doore, and soone shaketh awa
his fresh colour, his beautie
and his strength.

And although sickenesse, o
other mischaunce come not t
them, yet all they of necessit
through age, whiche euer cre
peth on, must needes decay.

No man therfore of right ca
coun

rounte such outwarde thynges, as so sodeynly departe away from him, to other men, to be his, no man can recken thynges of the body, to bee his, whiche flee away so faste, and so soone departe.

What wyll ye now say, whan those thynges, whiche so many men do highly desire, be occasions of great vices, as of insolent arrogancie, of luxuriousnesse, of fiercenesse, of envie, of privy hatrede, of strife, of debate, of battayle, murdre, and manslaughter?

The delectacion of the body is vile and beastly, as the body it selfe is, and beastes be more ofterer moued, and have more pleasure, and longer also than

men, the whiche pleasure not
onely ouer whelmeth the body
with many diseases, bryngyng
greate damage & losse of goods
des, but also woundeth the
minde with sorowfull repen-
taunce, and dulleth the witte,
whiche is muche extenuated, a
bated, and broken through the
delicate cherishyng of the body.
Finally there foloweth irke-
somnesse of it selfe, and hatred
of all vertue.

It is not lawful for any man
to vse suche pleasures openlie.
For as they muthe misbecom
the nobleneſſe of mans minde
so is there none so far paste all
grace, but her bashfeth to vse
them in presence of many wit-
nesses. Not because they ingen-

det

der ignomity and shame, suche as vse them, are driuen to seeke darkenesse and secrete corners.

And furthermore these fleyng short and soone passynge pleasures, may neither, by any meanes be retayned and kepte, neyther yet come they pure, but are with some bitternesse intermingled. Therfore iudge not, after the consent of the common people, the greatest euell to bee, pouertee, ignobilitee, imprisonment, nakednes, worldly shame deformitee of body, sickenesse, imbecilitee, but rather thynke vices, and their affinitees, as folischenesse, ignorancie, amased dulnesse, and lacke of brain, the greatest euils: and theyr contraries, knowlage, quicke-

nesse of wiete, and sobrietee
minde, to be greate vertues.

If thou haue either giftes
foztune oz of bodie, they sha
muche pzofitte thee, if thou be
stow them vertuously, but
they helpe to sette out vice, the
muste nedes do thee much hur
If thou haue neither the o
hoz the othee, seeke them no
with the losse of honestie, fo
that were-euen to bye a lytte
claye, with a greate summe o
golde: oz to thaunge helthe, f
peinfull sickenesse.

There can be no greater dan
age to the soule, than is th
increase of godlinesse, no greate
ter gaynes to the body, than t
knowe how to vse the state pre
sent, and to bee content with

hou

how simble so euer it be.

And all be it we ought to doo nothyng, to the intent, that we wold men should tickle vs with fonde preises, yet wee must labour, to keepe our good name alwaies vnspotted; for the regarde therof keepeth vs ofte times from muche naughtinesse, and also is a good example to sturre other to well doyng.

And hereof cometh that olde precepte of greate wise men:

Thou shalt none euill do, nor any thynge that longeth thereto. If wee can not atteyne to this well, wee must be contente, that in our conscience, wee feele our selues voyde of secrete grudge and vnquietnesse. For whan mens iudgementes bee so corrupt

rupte, that they counte vertu
to be vice, than we muste be con
tente, that God alone approu
our inwarde and outwarde ac
tes, thoughe menne alowe no
nother.

It is easie to tourne eyther
the incommodities of the body
or mischaunces of fortune t
our profit, and of euils to mak
them good, if thou suffer thei
pacientlye, and the lesse that th
serue thee, the more endeuoure
to folow Vertu. Vertues, ofte
times haue been exceedingly en
creased by hurtes of body, and
losse of goodes.

Of the bodie.

AND for as muche as in this our pilgrimage, we beare a Soule inclosed within our body, greate treasure in brickle vessels, wee may not vterly refuse and cast away all regarde and respecte to the body. Yet we must so entreate and ordre the same, that we may not take it selfe, to bee a maister or a felowe, but rather a seruaunte, and that Bodie is notted for his owne sake, but for Soules sake.

The more cherishyng that the flesshe hathe, the lesse is the Soule loked vpon, the more desolately the body is handled: the more stubbornely it wrastleth

against

againſt the mynde and dooeth
taſte it of, as an horſe to wel
cherished, vseth to taſte his ry
der. The heauy burden of th
body, ſore oppreſſeth the mynd
fatneſſe, and ouermuche cheri
ſhyng of the bealy, diminisheth
and dulleth the quickeneſſe o
witte.

Meate, slepe, all maner of ex
ercise, and all the whole gouer
nance of the body muſt be vſed
for the health therof, and muſt
not bee ſet vpon pleaſure and
delicacie. Thus it may the bet
ter ſerue the minde, and no
ware wanton, through to muc
pamperyng: nor yet fall in de
caye, for lacke of ſtrengthe, no
nourished.

There is nothyng, that doeth

to muche debilitate the liuely
power, the quicke vigour of the
mynde, and also the strength of
the body, as doeth voluptuous=
nesse, for as all the strengthe of
the body and mynde is establi=
shed, and made galliarde with
exercise, and moderate labour,
so by idelnesse and wanton plea
sures, their powers are weake=
ned, their strengthes waxe faint
and fall away.

Cleane keepyng of the bodie
delicate nicenesse of meates and
drinkes laied aparte, doth gret=
ly bothe mainteine the healthy of
the body, and muche comforte
the.

Thou shalte washe thy han=
des & thy face ofte times with
colde water, and drie them a=
gaine

gayn with a fayre towell.

Thou shalte ofte clense thos
places of the body, out of th
whiche filthinesse cometh fro
thy inwarde parties, as th
head, thy eares, thy nosethri
les, thy eyes, thy arme hole
and thy other secrete places
that nature hideth, and hon
ste scarce wouldo haue named.

Let thy feete be kepte clean
and warme.

Amonge all the partes of th
body, kepe the nape of thy neck
from colde.

Eate not by and by, after tho
risesse, eate litteli before dinne
breakefaste is gyuen to swag
the gnawyng and complainte
of a ponge stomacke, or to com
forte nature, and not to till th
beal

dealy: therefore iii. or iiii. mor-
sels of bread be sufficient, with-
out any drinke, or with a litell
and that very small. For suche
is no lesse hailsome vnto the wit
than to the body.

Accustome thy selfe at dinner
and supper, to feede but of one
maner of meate, and if thy sub-
stance will suffre thee, let it be
such, as is moste hailsome, fine,
and of leaste grossenesse. Eate
but of one, though there be ma-
ny dishes: And if thou bee at
thine owne table, suffre not ma-
ny to come vppon it. Varietee
of meates is verie hurtefull,
yet the diuersitee of sauces is
muche worse.

Cleane and pure diete, agree-
able to temperate and chaste min-

des, is a great sauer in a house-
holde, and that alone shewet
vs, how fewe thynges wee haue
neede of.

Let vs doe no notable offence
eyther in hope of luker, or in
truste therby to replenische our
bealies with deintee delicates,
and farre sought dishes.

We shall do well, if wee not
onely contente our selfes with
suche thynges, as we haue, but
also doo departe with some of
them, to suche as haue neede of
reliefe.

Our lorde him selfe geueth
vs an exaumple of this, which
after he had fested a multitude
of people, suffered not suche
breade and fische as was lefte,
to be loste.

Na

Nature teacheth vs thynges
eceſſary, which be but few, and
one prepared: foliſheneſſe hath
nuented thinges ſuperfluous,
hich are without numbre, and
arde to come by. If thou geue
eceſſaries vnto nature, ſhe is
elited and made ſtronge as
ith thinges fitte for hir, but
thou giue hir ſuperfluous, ſhe
weakened and afflicted, as
ith gobbettes, not agreeynge
nto hir diet.

As neceſſaries do not ſuffice,
here fooliſheneſſe craueth, ſo
uperfluous thinges ouerwhelm
rther than ſatiſfie, where ap-
etites are to be ſerued.

Thy drinke ſhall be that na-
rall lyquour, prepared of
od indifferently to all liuyng

creatures, whiche is pure and
cleane water, or els single bere
or wyne alayde with the laye
water.

There is nothynge that ca
more hurte the bodies of yong
men, than hot meates and ho
drynkes, for they inflame they
liuers, and sette on fier they
entrailes: And hereby menne
mindes are made hotte, angry
proude, impudent, and ar them
so caried with rashenesse, tha
lyke as they were madde, the
seke to accomplishe all their lu
stes, be they neuer so filthy.

Drinke not after supper, a
if thyrste mous ther, take som
moyste or colde thynge, or a lit
tell quantitee of drynke, an
that of the smallest.

Be

Betwene that and thy goyng to bedde, lette it bee at the leaste halfe an houre.

When you wol refreshe your minde, with any pastance, looke you consider, howe shorte time is geuen to mans life, thynke it vnlawfull to spende this time, in games, in feastyng, or in any other childishe toies, folies, if ye right name them.

The course of our life is but shorte, I say although it were euery whitte bestowed in deckyng and adornyng the minde.

Thinke not, that we be made of god, to gamynges, to trifles, but rather sent, to be occupied in sage matters, as to attaine vnto moderacion, modestee, temperaunce, religion, and all

other kindes of vertue.

Heale not the sickneſſe of yo
body, with diſeaſes of minde.
Better it is, that that be sick
than this not whole.

Exercises of bodie shall n
be to great, but vsed with a re
tayne regarde of health, wher
wee muſt folow the counsels
experte and counnynge phisic
ons, so farre as they shall n
cranscende the limities of he
neſtie nether bid vs do any fi
thy thyng against goddes law

Also in paſtimes and refre
thynge of the mynde, see ther
be some remembrance of vertu
alway.

Banisshe all arrogancie, con
tention, quarellinges, enuy an
couetousneſſe: for what reaſō o

rathe

rather folishnes is it, to inquiete thy minde, whiles thou studiest, to delite it? you doo as wisely as they that putte gaule into that Honie, whiche they woulde haue most sweetest.

Slepe must be taken as a certayne medicine, and so muche onely, as is sufficient to refeshe the body for immoderate slepe bryngeth the boddy to many hurtefull humours, and muche hindereth the quickenesse of the mynde.

The tyme that is spente in sleepe, is scace to bee counted any parte of life. Vita enim vigilia est, Life is a watche or a wakyng.

Introduction;

Of the minde.

THERE be two partes in the soule, thone that vnderstandeth, remembreth and sauereth thynges as they are, vsynge reason, iudgemente, and witte, and is called Mens, that is, the minde, the superior parte, by whiche alone we are knowē to be men, made like vnto god, farre passyng all other liuyng creatures.

The other part, which is called will, is voyde of reason, brute, fiers, reuell, made liker a beaste, than a man, wherein dwelleth these mocions, which be named either affections, or perturbacions, arrogancie, enuy, malice, ire, feare, sorowe, desire

desire neuer satisfied, and vain ioy. This is called the inferior and viler part, wherby wee litle or nothyng do differ from beastes, at the least, we go far from God, which is without all lightes and all affections.

This is the order of nature, that wisedome gouerne al thinges, & that al creatures, whyche wee see, obey vnto man, & that in man, the body be obedient to the soule, and the soule vnto god.

If any thyng breake this order, it offendeth.

As it is therefore a poynte of treason, that suche lewde perturbacions, as are afore rehersed, should, rage rebell and take vpon them the rule of the hole

man, contemptuously despising
the auctoritee of the minde, t
it is extreme folye for the minde
to bee slaue vnto fonde affecti
ons, and to serue at a bethe; th
bile carkers, neither the dignit
tee of Nature, neither the ex
presse lawe of god, any thyng
regarded

Therefore, as strength of in
telligence is geuen to the mind,
to way euerie thynge, and to
know what is good to be done
and what to be lefte vndone:
to is Wyll of so greate power,
that there is nothynge in the
mynde, but it is forced to obey
Wyll, if the Reande at strife and
wyll yeld no parte of his right
to his aduersarie.

Wyt is exercised with many

and

and diuers feates, muche sharpened and instructed with long experiences, of cũdzie matiers, whereby it may exactely knowe the natures and values of all thynges, and so teache mannes will, what is good to bee folowed, and what contrary wise, is to bee eschued: suche crafftes muste therfore be shonned, that fight against vertue, all crafftes that worke by vayne coniectures, as palmestrie, pyromancy, nicromancie, hydromancie, astrologie, wherin muche pestilent vanitie lieth hidde, inuented of the deuill, our deceitfull ennemie: for they intreate and professe those thynges, whiche God hathe reserued vnto him selfe alone, that is to saye,

the knowelage of thynges t
come. Wee may not seeke t
know the maiestee, and secrete
of God, beynge farre from ou
knowlage, and suche as Go
wold not mā to medle withall
He that sercheth the greatne
of goddes maiestee, shall be op
pressed and ouerwhelmed wit
his exuperant glazre. Wherfo
Paule biddeth vs, to be no wi
ser than it becommeth vs, bu
moderately to be wise, saying
that he sawe thynges not to be
spoken, that no man can vtter.
Also Salomon saieth: Thou
shalte not inquire of thynges
aboue thy capacitee, neyther o
thinges aboue thy strength, bu
content thy self with the know
lage of those, that god hath cō
mande

manded thee: thinke alway vp-
pon them, neuer beyng to curi-
ous in serchyng of his workes.
All artes inuented by the di-
uell, must be refused and forsa-
ken of vs, with whome, as with
the enemies of God, we may in
no wise be conuersant, or haue
any thyng to doe. It is not ex-
pedient for vs, to knowe the o-
pinions, either of philosophers
or heretikes, contrary to our
profession, least that subtil and
crafty marchant, the deuill, cast
som scrupulous doubt into our
hertes, whiche may muche tosse
vs, and perchaunce bryngе vs
into distruction.
Authors that write wanton-
ly, wherby may spryng occasi-
on of hurte, muste not be tou-
ched

ched, least any filthines remain in the wynde thorough the reading of them.

Euill communication oft corrupteth good maners.

Other erudicion is sincere and fruitfull, so that it be applied to his right marke, that is to Vertue and well doyng.

There is a diuine knowlage geuen of god, wherein all treasures of science and wysedome are lated vp, and this is the very and true light of mans minde. All other learnynges, compared vnto this, be very darknesse and childishe trifles.

Yet they be redde for this intent, that our light, by comparyng of the one with the other, may shine & appere more brighter,

re. Furthermore, that wee may
se the saied learnynges, as
estimonies of menne agaynste
hem, which can litle better a-
ide the diuine scripture, than
ore eies can the brightnesse of
he son. And where as wee shall
ee suche excellente Vertues in
Gentiles, wee may well be put
n remembraunce, howe muche
ecometh a trew disciple of our
aister Christe, whiche is by
eason he knoweth this lighte,
harged vpon us smal bonde to
yue accordyngly vnto goddes
ommaundement. Beside those
hynges, they giue vs muche
nowledge, how we should liue
ere togither in this worlde, the
xperience wherof wee lacke oft
imes.

We

Introduction

Wee be framed and facione
by these three thynges, Know
ledge, Wytte, and Memorie
and the diligence, which we v
to the attaynynge of them,
called Studie.

Wytte is quickened by exer
cise, and Memory encreased b
diligent tillyng and occuppyng
therof: delicate handlyng wea
keneth them both: Good healt
confirmeth and maketh thei
strong: Idelnesse and daily ea
putteth them to slight: Wse an
and exercise setteth them at hā
and euer in a readinesse.

Whether thou rede or here a
ny thynge, do it with attencio
and effectuously, lette not th
minde wander, but constrain
it to be there, and to doo tha
thynge

thyng, whiche is in hande, and none other.

If it goe a straie, or swarue a side, call it againe, as it were with a litle hist, defer al cogitations, that maie bryng the from that, that thou haste in hande, deferre them vntill some other time, remembryng with thy self that thou leesest bothe time and labour, if thou be not attent vpon such thynges as thou doest rede and here.

Be not abashed to learne and aske such thinges, as thou knowest not, forasmuche as noble clerkes, and greate men, haue not been asshamed thereof, but rather blushe, bicause thou arte ignorant, and not wyllynge to learne.

Best not thy selfe, to hau
knowledge of those thynges,
wherin thou arte ignorant, bu
rather inquere and lerne of suc
persons, as thou doest suppose
do vnderstande them.

If thou wilte be taken for a
learned man, endeuour thy sel
that thou so be: for ther is non
other way more compendious
or nerer therunto: As thou cā
by none other meanes more ea
sily obteyne, to be esteemed a
honest man, than if thou so be
in very deede. Finally, labou
alway, to be euen suche a one i
deede, as thou desirest to appe
vnto men, elles thou desirest
all in vayne.

False thynges fainte and fa
away by processe of time, an
tim

time strengthneth the truthe.

Dimulacion lasteth not long.

Folow thy maister alwaies, renne not thou at any time before him, beleeue him, resiste him not.

Loue him, and take him as thi father, thinking euery thing what so euer he saieth, to be verie true and sure.

Beware thou offende not in that, wherin thou beyng culpable, wast twise or thrise reformed, fall not the fourthe tyme, that thine amendement and reformacion may seeme to haue profited thee.

It becommeth thee chiefely to haue those thynges in remembrance, that haue in times paste deceiued thee, lest thou be in like

maner by them seduced agayne.

It is naturally geuen to all men to erre, but to no man to persseuere and continue therin; excepte he be vnwise, and a verie naughtie person.

Lerne and vnderstande, that there is no sence, wherby wee bee better, or more spedily instructe and taught, than by heryng, and as there is nothynge more easy, than to here many thynges, so there is nothynge more profitable.

Here not light trifles, thynges to be laught at, but rather ernest, wise, and weightie. They be both learned with lyke peyne and labour, all be it the commoditee, that riseth of the one, is far vnlike the other.

Seke

Seeke not to speake many wordes, to make a longe answere, but rather se thou spende thy wordes in time, and sette theim in their place.

Adioyne such company to thee at dinner and supper, as can both make thee mery with their pleasaunt and learned communication, and also make thee rise wyser, than thou sattest downe.

Suffer not suche as bee scoffers, smell feastes, foolishe and filthy talkers, triflers, bibbers, filthy and shameleste lurkers, bealy guttes, and suche other, apte either by their woordes or deedes, to cause leude laughter, to sit at thy table, neither haue any delite in theim, but rather

seeke thy pastime of suche, as can with feate, witty, and learned talke, make thee merry. Kepe not only thy mouth from foule and impudent communication, but also thine eares, being as a man should say, windowes of the mynde, remembrynge, euer that olde saiynge of the Apostle: Naughty communication, ofte times corrupteth good maners.

Geue diligente eare, what euerie man saiethe, whether it bee at the table, or any other where, for so doyng, thou shalte learne of the wise to make thy selfe better, and of the fooliche, so bee more ware and circumspecte, folowynge alwaies that that the wise approue, eschewyng

wynge that, the foolische commende. And if thou perceyue any thynge taken of the wise sorte to be spoken quickly, gravely, learnedly, wyttyly comely, beare it in minde, that thou mayste, whan thou shalte haue occasion, vse the same.

Thou shalte haue alwayes at hande a paper-booke, wherein thou shalte write suche notable thynges as thou redest thy self, or hearest of other menne worthy to be noted, be it other feate sentence, or worde meete for familiar speeche, that thou mayst haue in a redinesse whan time requireth.

Studie not so muche to gather wordes, as to vnderstande the proper significacions

of them reherſyng and teachyng
ſuche thynges, as thou haſt
redde or herde, partely to th
ſcholers in latyne, partely
vulgar tongue, to other vnlet
ned perſons. Prouydyng al
way, that thou doo reherſe a
teache them with no leſſe gra
than thou haſte herde and redd
the ſame before, for thus doyn
thou ſhalt exercyſe both thy w
and thy tongue.

Thy ſtyle muſt alſo be exerci
ſed, whiche is the beſte maiſt
of cleane and eloquent ſpeche.

Write, and write againe, ma
kyng euery ſeconde daye, or
the leaſte euery thyrde daye, a
epiſtle vnto ſom man, that kno
weth howe to anſwere thervn
againe. Howe bee it, thou

Malt

shalt shew it first vnto thy ma-
ster, there to be reformed, be-
fore thou presume to sende the
same, noting and bearyng well
in mind such faultes, as he shall
correcte, that thou maiste not
erre in theim, or any lyke in
time to come.

After meate, as whan thou
hast dined or supt, breath for a
space, before thou go to thy stu-
die, and sitte downe in somme
place, where thou maiest talke
and here some pleasant cõmu-
nication, or play at some suche
game, whereby thou mayste not
haste or much cumber thy bodi.
After supper, walke with some
merry companie, that is learned,
whiche maye make the merier
with his communication, and

whose woordes and sentenc
thou maist with honesty folo
Betweene supper and bedd
drynke not in any wyse, f
there is nothyng more pernic
ous bothe to the body, the me
mory, and also the wit. Whe
fore, if thirste shall at any ti
constrain thee to drinke, go n
to rest vnder the space of hal
an hour after at the least.

Memorie. Thou shalte not neglette t
memory, nor suffre it to dec
through ydelnesse: for it reio
seth aboue all thynge, to be se
a worke, and increaseth not
littell therby. Exercise it ther
fore daiely with some worth
businesse.

The more ofte thou commi
test thynges to hir custodie, t

mo

ore better and faithfuller wol
e keepe them. And contraryly,
e more selde, the more vntru-
e thou shalt finde hir.

Whan thou haste putte any
yng to hir keeping, suffer it to
st in hir handes for a season,
d within a while after, re-
uire it of hir agein, as a thyng
fe for a time in hir custodie.

If thou wilt learne any thing
erfectly, rede it with attencion
ower or fiue times ouer night,
nd so to bed, and whan thou
isest, the nexte mornyng aske
rekenyng of thy memory for
hat thynge thou diddest dely-
er to hir custody, the euenyng
efore.

Thou must beware of surfet-
es, of eawnesse in the stomake,
and

and specially of colde in th
necke.

As to muche wine weaken
the sinewes in a man, so it h
leth his memorie.

It should be verie well do
and if thou woldest a litell
fore. thou goest to reste call
thy remembraunce, al such th
ges as thou hast seene red
hearde, or dooen all the day
fore.

And if thou hast behaued
selfe worthely to thy comme
dacion, thou shouldest reioyc
knowlage it to come of GO
purposyng to continue in y
goodnesse: on the other side,
thou haste doen any thyng
chily, outragiously, childish
condly, worthy rebuke, forget

t, to ascribe it to thyne owne
dnesse, and to be sozie there=
e, neuer wtliyng to doo any
e trespasse againe.

f thou haste hearde oz redde
y feate, graue, oz godly sen=
ce, fozget it not.

And if thou haste seene any
mmendable thyng, folowe it:
d shonne the contrary. Let
day scape thee, but thou rede
re oz wzite somewhat, that
ye increase, either thy know=
ge, thy tudgement, oz thy li=
ng.

Whan thou pzepares thy
lfe to bed, reade oz heare some
yng, wozthy memozie, and let
e suche, that thou dzeamyng
it, maiest take bothe pleasure
d pzofit, that euen by nyght

vtions, thou maiest learne
amende thy life.

There is no ende appoin
vnto the study of wisedome
this worlde, but it muste be
ded together with life.

It behoueth man to reh
these three thinges with him
all the time of his life, that i
say, how hee may thinke w
say well, and do well.

All arrogancie must be sec
ded from studies. For all th
that he knoweth, which is e
the best learned man a lyue,
verye litell or nothynge,
comparison of the infinite th
ges, whiche he is ignorant

The knowlage of mā is sel
der, a meruailous small thy

nd that very obscure, and vn=
ertaine: our myndes beynge
ed and bounde in the prison of
is bodie, bee oppressed with
reat darkenes, in so much that
arde it is, for our wittes to en=
e euen into a meane knowlage
f thynges.

Furthermore, Arrogancie
nuche encumbereth the profitte
f studies, for many myghte
aue come to wisedome, if they
ad not thought theim selues
here all redy.

Also Contencion, Emulaci=
on, Backebitynge, vain desire of
Glorie must be eschewed. For
we folow studies for this cause
n special, that we may by their
elp be deliuered from the cruel
ominion of the saied vices.

Nos

Introduction

Nothyng can bee imagyn
moze pleasant, than the know
lage of many thynges, fewe
none moze fruitefull, than t
intelligence of Vertu.

Studies be of suche efficac
and strength, that they temp
Prosperitee, they mitigate A
uersitie, they kepe vnder the h
sty and rash mocions of youth
they delite and comforte croo
and peinfull age, beynge wi
vs at home: abzode, in publik
and priuate businesse, whan w
are alone, whan wee be accom
panied, in idelnesse, in labour
neuer absent, but alwaies red
to helpe and aide vs.

As Erudicion, is the righte
and moste holsome foode of t
mynde, so is it a thyng vnmet
tha

that the bodie should haue his nourishment, the soule beynge kept hungry, from whens spryngeth out plentuously al delectation and perfect pleasures, and as amonge these, the one bryngeth in an other, and those that be present, do renue them paste, so they neuer departe, ne make any man wery, whan he hath most of them.

Of vertue and affection

VErtue the moste highe and excellente treasure, surmountyng al worldly richesse, is not geuen by mā, but cometh, only from god. Wherfore wee must desire it of god with meke & humble herte.

Introduction

The highest amonge all libe
all artes, is that phyloſoph
whiche bryngeth remedie a
health for the great and peinf
diſeaſes of the minde.

Much diligent labour is t
men, to cheriſhe the body, muc
more ought to bee geuen to t
ſoule, for as much as the diſe
ſes therof, be more paynfy, me
greuous, and alſo more per
lous.

Theſe diſeaſes be named, a
not without a cauſe, Shar
ſtormes, greeuous tourmente
ſcourges, brondes, and the
eies of mannes wynde, whi
bryng with them much calam
tie, and intollerable corſies,
they be ſuffered to reigne: a
contrarily, moſte pleaſau
tr

tranquilitee, if they be conque-
red and kept downe. And to the
easie accomplishemente of this,
suche documentes serue much,
as haue been of moste excellente
wittes, for the furtheraunce of
good life, vnd maintenaunce of
manees prescribed.

This is the greate rewarde,
and the very fruite, that lerned
menne take of their longe and
tenful study, not to gather mai
ny thinges for men to wonder
whereelles suche as he him selfe
may trake of: but rather, to
haue gotten, wherby he maye
helpe al men, and moste chiefely
him self, and not to lette theim
lie, as in a boxe of oyntemen-
ts, where out is taken salues,
whelp other men, the box ther-

withall, neuer a dele the better.

Christen religion looketh for nothynge so muche, as that a cleane and a pure conscience may exhilerate the mynde, and that affections, beynge one staied and settled, wee may be lyke vnto god and his aungels in continuall quietnesse, and tranquilitee of mynde.

Remedies for suche diseases be gotten, either of outward thynges, either of our selues, of God, or els of the lawe, or lyfe of Christe.

The nature of thynges is suche, that as they be all vncertayne, shorte, chaungeable, or vile, the soule onely excepted which is in deede very man, at the least, the moste precio

parte of man: so all other thynges bee translated from one to an other, least men shoulde call any thynge theirs, beside their soule.

Let no man thinke those thinges, whiche he hath in his possession, to be geuen him, but rather to be lent him for a season. Wherfore it is great madnesse to renne into any synne, worthy greeuous punishmente, for any worldly trifles.

Let no man auaunce him selfe bycause the giftes of fortune or of Body, haue chaunced vnto him, seeyng all suche trashe shortly fadeth away: as beyng vncertayne, and not propre vnto vs. No no, as they be graunted vs, so they shalbe required

 againe

ageine, at the vttermoste, whan death commeth. and oft times euen while wee be aliue.

Neither wee ought to mourn if that thing, whiche was lente vs, and as a man woulde say, geuen vs to keepe, bee asked againe, but it rather becommeth vs, to render thankes, for bycause wee haue so longe enioied the same.

It is to muche vnkindenes, to thinke, if thou haddest a longe season a benefite, that thou takest wronge, if it do not alway continue. Thou dooest rather wronge, not to consider, what thou hast had, and howe longe, then still to thynke what thou hast not had, or how longe thou hast not had it.

Thou

Thou oughtest not, to muche to reioyse, whan thynges taken from thy ennemies, come to the or thy freendes: for such is the speede of fortune, & such doubtfulnesse is in all thynges, that bitter waylynge oftentimes foloweth vayne mirthe.

Lette not thy herte faile thee, all thoughe fortune tourne his face: for merye euentides doe often tymes folow careful morninges.

Now what condition be our bodies in, what life ca we loke for, whiche be made of so vyle and so brickle a mettall, our lyues beyng with so many perils beseged on euery side?

And all thoughe it seeme sure for a time, yet it will not longe

indure. Therefore, what haue we, wherupon we should (chiefly in suche vncertaintee of lyfe) bee hyghe mynded, or fierce of herte?

And for asmuch, as this life is none other thyng but a certaine pilgremage, whereby we still be entryng into an other lyfe eternall, and seeyng also, wee needs very fewe thynges, for the performance of the saide iourney, what hath this worlde worthy longe suite? What folye, to seeke such thinges by peynefull trauaile, as wee be tossed and tourned in a moments hither and thither.

For what ende or purpose should we serue our neuer satisfied desire and appetite, whan

thyng

thinges to come be vncertayne, and we at this preſent nede very few thynges.

He is a verie free man, which deſireth only thoſe thynges, as be in his owne handes. On the other ſide, he a bondeman and ſlaue that doth the contrarie.

Now I praye you, what other thyng is it to bee repleniſhed with the giftes of fortune than a footeman to be cumbered with diuers and many fardelles?

There is no man ſo dull, no ſuche lacke wit, but hee rather prepareth and fitteth him ſelfe for the iter, where he purpoſeth to dwell, than ſtill taketh thynges for his iourney.

Wherens this our lyfe is of

nature droupyng and sleepyng
the moste parte therof, and al
moste, all is spent in perturba
cion, in troubles, in fantasies
we cannot say, wee liue all th
while, that wee bee tossed wit
affections, and in especial, wh
the feare of death troubleth v
And where as death may com
co vs, by an infinite sorte o
waies, it is greate folye, to fear
that it should come this way o
that way: and seyng that it sh
of necessitee come, wee may no
aduoyde any greate mischiefe o
wickednesse, to auoyde it, no
wee ought to mourne, though
it chaunce.

But like beyng oppressed with
so many diuers miseries, what
neede we to kepe it with such an

feith

rietie: to set so much by it, seing also wee go to an other, whiche is a life euerlastyng. Let vs so order our selues, that we haue stay passage to that life, whiche is replenished with al goodnes, full of ioy eternal, full of mirth euerlastyng.

Our errours oppresse vs, rather than thynges theim selfe: where as wee ofte times thinke theim to be greate euilles, that are none in deede, and greate goodes, that of treuthe are worthe nought.

The nature, condicion, and true value of thynges be those, whiche I haue rehersed in the beginnynge: whereby it maye be playnly gathered, that there is nothynge fayre, nothynge

of

of price, finally nothynge to
accounted ours, but onely v
tue.

Where as deliberacion is
ken, we beyng in doubt, to w
the parte wee maye moste
cline the loue of our body, a
the desire of thyng? here in t
life, that is to say, the loue
our selfe, is chiefe counsellou
and one that wee altogether
lowe.

This weakeneth the streng
and manhod of our myndes
muche, that nothyng can be
lyttell; but it is casely able
penetrate theym, nothynge
selender or smalle, but it m
be able to disturbe them.

This blyndeth the eyes of
mynde: and whan affection

haue ones gotten the vpper had
we flatter, wee yelde, wee obey
them, as our lordes and rulers.
Thus we holde thinges with
tooth and nayle, that are alyen
from vs, as they were oures:
and if they be withdrawen frō
vs, wee lamente, tourmenting
our selues, as though wee had
greate losse.
Wee neglecte our owne, as
none of ours, and doo shonne
thynges profitable, as veraie
hurtfull to vs, enbratyng thyn-
ges hurtful, as very profitable.
The harmes of other folkes
seeme small, but we thynke our
owne, beyng nothyng so greate
as theyrs, intollerable: neither
content with that we wishe our
selues, nor yet pleased, if we
might

wyght obteine that that other men muche desire. We lyke not our selues, this world, the condicion and estate thereof, doeth not satisfie vs, we wolde haue the natures of all thinges turned, such is the impaciẽtie, that groweth of deintie fantasies.

What punishment may bee compared with these? trewely the tormentes amonge damned spirites be none other. The dyuels theym selues haue none other punishemente, than that they be vered with enuy, hatred and wroth.

A man may see the counte-naunce of them, that be inquieted with these affection, howe variable, how carefull, how pantyng, how cruell, how fearefull

they

that be, and in like trade be their mindes racked and tourmẽted within them.

Angre, whiche is the lorest of all other perturbacions, and worste of all other becommeth a man, for it tourneth his nature into a cruell beaste, and although euery trouble doeth obscure and darken the iudgemẽt of the minde, yet moste of all yͤ ouerwhelmeth it with darknes so sore, that it seeth neither truth, profitte, nor comlinesse. It eateth vp the hert, and drinketh vp the holsom blond of the body, constraynyng man to do that thyng, wherof repentance shortly ensueth.

How shamefull a chaunge is there in the face, what sodeine tem-

tempestes arise there, what b
nyng eies, what snuffyng of t
nose, what grennynge of t
teethe, what fompynge of t
mouthe, what paleneſſe, wh
stutteryng of tong, finally, wh
terrible and vncomely cryinge
bee there in him, that is infl
med with this fury? Truly fu
that some, which haue in thr
angre beholden them selfe in
glasse, haue not knowen thei
selfe.

The angry man for his gri
countenaunce, his sharpe wor
des, and cruell deedes, oftime
loseth muche of his auctoritee,
muche benenolencte is take
from him, his friendes forsak
him, no man will mete him, he
is lefte all alone, all men hat

and

and abhorre him. Wherfore great wise men neuer eschewed thing more, or cloked thynge with greatter diligence, than they did Ire, and the workes of Ire. In so muche, that they not only wrastled against their owne nature, but in spite of hir bearde gaue hir the fall.

What is more worthy to bee scorned, than so littell and so weake an animall, to rage and stere vp so greate and so fierce tragedies, for vile trifles, and thynges of no value? as some time for the giftes of the body, or of fortune, yea and somtime, wisely a goddes name, for one litell worde.

Thou shalte sone subdue anger, if thou hold and fasten this

thyng in thy mynde, that is to
saie: No iniurie to be done, ex-
cepte whan the minde taketh
hurte, whiche no man can cor-
rupte, but onely he that posses-
seth it, and that by defilyng it
with sinne.

Wee haue spoken hitherto of
thynges comyng from man to
mā, we wol now talk of higher
mattiers, as commyng of God.
How be it those thynges also
before rehersed were of God:
but those that folow, come som-
what more expressely and pro-
perly from him.

Of Religion.

There coulde nothyng be
geuen vnto mankynde
more greatter or better
than

than Religion, which is knowlage, loue, and veneracion of the prince & maker of the world.

God is so beneficiall to no man as he is to them, whom he teacheth, how they shall truely worship him. Therfore Dauid the prophete reherseth this amonge the great giftes of God shewed to the people of Israell: Qui annunciat verbum suum Iacob. &c. that is, which sheweth his worde vnto Iacob: his iustice and iudgemētes to Israel. He hath not so doone to all nacions, nor hath he opened his iudgementes vnto al men.

God is knowen by religion, and beynge knowen, he muste needes be beleeued and worshipped.

Introduction

Onely God is prince, maker, and lorde of all thynges, which alone is able to do all thinges, and knoweth howe to doo all thinges.

This worlde, is in maner as it were an house, or a temple of GOD, whiche of noughte is brought forth into this shape and ornacie, that it now is in. Therfore it hath receiued this name Cosmos amonge the grekes, and is called Mundus, of the Latines, which both are as much to say, as a comely Ornament, a beautiful thig: which he so ruleth & gouerneth, that we may no lesse wonder at the conseruacion, than at the creacion of it.

And lyke as in the house of

most

most prudente gouernour, nothing is done without his commaundement, so in this worlde is there nothing done, without his will or biddyng: the which as he can all thynges do, so he knoweth how to do al thinges.

Angels, diuels, men, and beastes, trees, stockes, and stones, the heauens, the elementes, and to be shorte, all thinges are gouerned by him, and obey him.

There is nothyng made, nothing that moueth, nothig that chaunceth, nother stocke nor strawe, may bee lefte from the grounde, neither flocke ne fether may flee further, than his prescript or cõmaundement is.

In this lawe standeth the vniuersal world, neither is there

in thynges any other chaunce, fortune, or lotte.

He doeth al thynges with his equitee and wisdome, not withstandynge by waies to vs vnknowen.

What so euer happeneth to any man, that same tourneth to his profit, if he be good: but not to profitte of wretched money, or of worldly thinges trãsitorie, but of eternall felicitee.

What so euer thynges therefore chaunce in this world, they must be pacientlye taken and allowed, as comynge of god the author, lest we in our londe affection and foolishe iudgement seme to condemne and improue the will of that moste ryghteous and wise gouernour of all

thyng

thynges God.

And because wee be not able to compasse, for what purpose he doeth suche thynges: Wee, as children and ignorant, what is best for vs, doo lament, that thynges moste hurtfull, be not geuen vs, takyng them as most profitable: on the other syde, abhorryng thynges most profitable, as moste hurtefull. In so my she, that oftetimes our enemie can wisshe no more hurte, than that wee maye haue our owne desires. And seyng we be drowned in so great darkenesse of Ignorance, goddes will is, that we avoide al that is blame worthy, and commit all the rest to his gouernance.

We must exercise, whether we

will or no, that thyng, which the gouernour of this so great a worke hath appointed vs to. What madnesse is it therfore, rather to bee drawen against our wil, with wepyng and waylyng, than to be led mertily and willyng to that we ar called to.

Truely euery freend of God will gladly obey the lawes and wyll of God his freende.

This is the chiefe maner of louyng god, as Christe saieth, you shall be my frendes, if you will doo that I command you.

Of Christe.

The attonemente and the reconciler of Mankinde, with GOD, and the aus-

thour

thour of our saluacion, is Je=
sus Christe, God and man, the
onely sonne of God almightie,
whome the father sente for the
same purpose, whan it pleased
him to take pitie vppon man=
kynde, whiche had made him
selfe, to his owne great hynder=
ance, an ennemy vnto God.

There can be no greater hurt
than by synne to bee separated
from God, the fountaine of all
goodnesse, and to be tourned to
moste hurtful myserie, to be ta=
ken from a most sweet life, and
sette to a moste bitter death.

For this purpose, amonge o=
ther thinges, Christe cam, that
he might teache vs the true and
streight way, wherin we might
stedfastly stande, and take our

sourney to god ward: not swar-
uyng from it the breadeth of an
heare. He hath shewed this way
bothe by wordes, and also by
example of his holy life.

All humayne wisedome com-
pared with Christes religiō, is
but durte, and very foolishnes.

What soeuer graue, pruden-
wise, pure, holy, or relegious
thing is with admiracion, with
exclamacion, with clappynge of
handes, in the bokes of the gē-
titles red, commended, learned
by hert, praised aboue the mom
all this is founde more purely,
more rightly, more openli, more
easily in our religion.

Perfect wisdome is, to know
this Religion: and to liue ac-
cordynge to it, is perfecte Ver-
tue

ture, for no mā knowth it in ve-
ry dede, except he liue th crafter.
Christes life witnesseth his
perfecte humanitee, his myra-
cles declare the infinite power
of his deitie, his lawe sheweth
his heauenly wisedome: so that
of his perfecte goodnesse of li-
uing, we haue exāple to folowe
him, of his power and auctori-
ter, strength to obey him: of his
wisedome, faith to beleue him.
Let his goodnesse prouoke the
to loue him, his maiestie to wor-
ship him, his wisedome to be-
leue him.
If a man doo well consider
those thinges, which Christ cō-
mandeth, he shal finde all done
for our profitte, in so muche,
that who so feeleth himselfe to
beleeue

beleue rightly, shall perceiue t
is to his owne greate profitt
goodnesse, and comforte.

As there is nothyng more pl
sant to mā, than is be beleue
so it is euen to god, for no m
can think well of him, to whom
he committeth him self, afrai
of hurte.

The foundacion of our sal
nacion is to beleue God, to b
father, and Jesus Chriſte hi
onely sonne, to be our law ma
ker, and the holy ghaste to b
breathed out of bothe, withou
whom we do nothing, we think
nothyng, that can profit vs:

The true worshyppynge o
God, is to clense and purifi th
soule from all diseases and vn
clene lustes, s to be tourned a
nest

neere to his similitude as wee may, so that wee be, as he himselfe is, cleane and holy: & that we hate no man, but rather studie, by all meanes to profitte all men.

The more thou transposest thy selfe from thinges corporal vnto thynges incorporate, the more godly life shalt thou leade.

Thus shall it be broughte to passe, that God may acknowlage our nature, as of kynne, and lyke vnto him, and maye delyte in it, makyng it his true and right temple, much more acceptable to him, than churches made of lime and stone.

The temple of God is holy, whiche are you, as witnesseth saint Paule. So noble, so wor-

thy,

thy aguest, must w̄ all care, [illegible]
ligence, & tendernes be retein[illegible]
He may not, through the fo[illegible]
stynge of sinnes, be driuen [illegible]
chaunge his lodgeyng.

Bodily workes be vnsauer[illegible]
except they haue sauce from [illegible]
herte.

Know, that thou haste G[illegible]
in the moste secrete parte of th[illegible]
herte, as witnesse and iudge [illegible]
all thy thoughtes, in so muc[illegible]
that if thou feare his presen[illegible]
thou wilt not onely auoyde [illegible]
naughtinesse outwardely, b[illegible]
also thou wilte not suffre v[illegible]
cleane thoughtes to enter in[illegible]
thy minde.

Loue towardes god, ought [illegible]
be suche, that thou esteeme hi[illegible]
aboue all thinges, and that h[illegible]

glo[illegible]

glory and honour be derer vnto thee, then all this life, al honour, and commodites therof.

And as whan one frende remembreth another, he is moued with a frendly and honest ioy, so let all diuine thynges seeme frendly vnto thee, that is most acceptable & pleasant, & be thou conuersāt in them most gladly.

As ofte as thou heareſt God named, see that a greater and a moze excellent thyng strike thy remembrance and minde, than mans knowlage can attein to.

Heare the saiynges, that be spoken of him, and of his saintes, not as thou heereſt vayne fables, but with great admiration of minde.

Judge nothyng rashely, nor

pronounce thou any thynge of god, and his workes, but thou do it with reuerence and feare.

It is wickednesse, to iest vpon holy thynges, or to vse the sayinges of holy scripture, as foolishe toies and triflynge tales and scoffynges, euen as a man should sprinkle durte in a medicine, adorned for recouerie of health. But to apply it to silthy communicacion or baudry, is a thynge abhominable, and in no wise to be suffred.

It becometh al thinges there to bee meruayled at, and to be receiued with worthy reuerence into our hertes.

Be presente at readynge and preachyng of goddes woorde, and all that holy is: and vnder-

stand

stande, that what so euer thou eyther seest or hearest there, is moste pure, most holy, and apperteyneth vnto goddes maiestie, whiche as wee may easily worship and adore, so wee can comprehende it by no meanes. So that thou maiest alwaies iudge more higher thyngs to be hidde in that diuine wisedome, than the strength of mans wit is able to aspire vnto.

We reuerence the sayinges of wise men, ye although wee doo not well vnderstand them, how muche more than dooeth it beseeme vs, to geue condigne reuerence vnto godly saiynges?

As ofte as thou herest Jesus Christe named, remembre thou his inestimable loue towarde

thee, and let the rehersall of his name be vnto the full of swetenesse and veneracion.

Whan thou hearest any title or propre name giuen vnto Christe, lifte vp thy selfe vnto the contemplacion therof, and praye vnto him, that he wyll shewe him selfe, euen suche a one towarde thee. As whā thou herest him called merciful mele or gentill, pray that thou mais proue him the same vnto thee: whē he is called almighty, desire that he may shew it, in the makyng thee, of the most wretched sinner, a good liuer, of an enemy, his sonne, of nothynge, some thyng: whan thou hearest him called terrible, intrete him to feare theim, of whome thou

art

art feared: Whan thou callest him lorde, loke than thou serue him: whan thou callest him father, see thou loue him, and see thou shew thy self a child, worthy to haue so noble a father.

There is nothynge in all the worlde, whose originall, whose beginninge, whose power and vertue, if thou beholde, but it may giue the mattier, highly to praise hertely to worship God, the authour of all together.

Begyn nothynge, but thou fieste call for the helpe of God. For God, in whose power are all thynges, geueth prosperous furtherance and finishyng vnto suche actes, as wee do begin in his name.

What so euer thou shalt go a

houte, euer haue an eye to the ende thereof, and whan thou haste taken good counsell, be not carefull, but put thy truste in him, in whose hande resteth the lucke of all thinges.

And holinesse remaineth in the secrete partes of the herte, labour therfore to vnderstand, what thou prayest, that thou maiest lose no time in lippe labour. And whan thou prayest: lette thy herte, thy mynde, thy tongue, and all thy gesture agree together, that all thy whole action may moste excellently agre in it self. Diuine scripture accurseth him, that doeth the worke of God negligently.

If it be shame for a minstrell to synge one thynge, and play

an other not consonant to that he syngeth, it is muche more shame for vs, to say one thyng, with our mouth, and thynke an other in our herte. Let our desyres be sober, and of such sort, as be worthy to be asked, and meete to be geuen of god, leaste our vnmeete and fonde desires offende him.

When thou goest to meate, remembre the infinite power of god, which made all thynge of nought: remembre also his wisdom and benignitee, which susteigneth the same: and finally call vnto minde, his mekenesse, and clemencie, whiche feedeth yea his extreme ennemies.

Ponder and way, how great a thyng it is, to prepare diuers

and sufficiente victayles, to so many mouthes, as bee in the worlde, what a thing it is to conserue al thinges, and kepe them from distruction, whither they fast bow, of their inclinacion.

No wisedom of man, nor yet of angel, were able in any wyse to perfoureme this thynge, no nor yet ones vnderstande howe it is brought to passe.

Seyng therfore, that thou lyuest of his giftes, cõsider what cursed vnkindnesse, and what damnable rashnesse it is, to be so bolde, to fall at debate with him, by whose benefitte and wyll, thou haste thy beynge, and lenger shouldest thou not be, if he wolde not.

At thy table, let all thyng be

chast, pure, wise, holy, euē as he is, whose giftes thou art nowe in hande with. Let al backbyting, bitter wordes, fierce and cruell speakynge, bee secluded from the table, where thou feelest the incredible swetnes and clemency of god towardes thee.

Wherfore it is more intollerable, that thou shouldest contaminate that place with sharpnesse, and hatrede agaīste thy brother, wher thou fidest much fauour and gentill softnesse towardes thee.

This thyng the Gentiles wel perceiued, whiche for the same shil named al thinges, dedicate and belōging to the table, with names of pleasauntnesse and myrth, as feastes, iūnettes, and

gandes, where it was counted a greuous offence, any lad, heynie, or heynous thing, eyther to be done or laide.

Seeyng therfore, thou haste God to thy gouernour, whiche is most in wight, wisedom, and liberalitee, putte away the inordinate regarde of thy selfe, wherin thou semest, to mistrust his goodnes, and labour only, how to maiest please and contente him. It is a greate foolishnes, to say, or doo eny thing amisse: a madnesse to displease him, for the contentacion of thy table, from whome all nourishmentes come: a madnesse, to get his displeasure, of whom thou labourest to obteyne benefites: namely for almuche as

the life is not preserued by meat but by the wyll and pleasure of god: accordyng to the sayyng of scripture: Not in bread onely liueth man, but in euery wórde of God.

We haue by indenture of Jesu Lorde of all, in heauen and earth, that they shall lacke nothyng, which seeke accordyngly the kingdom of god, and righteousnesse allowed before him.

Seyng therfore, that God is so bountifull towardes thee, in his giftes, be not thou vnkinde to thy brother, accomptyng him no lesse to be the sonne of God, than thou thy selfe: and that god is no more bounde to thee, than to him: and that he hathe only made the a minister of his

giftes, of whom next vnto god, thy brother should alke relieft.

Neither is there any thynge more truely geuen to Chriſte, than that that is beſtowed vpon the poore.

Whan thou haſte with meates and drinkes refreſhed thy ſelfe, conſider whoſe prouidēce and power it is, to ſuſteine the life with ſuche thinges as thou haſt receiued, and giue thankes therefore to God, not as thou wouldeſt to him, whiche hathe prepared ſuſtenaunce for thee, with his money, but ſuch thankes as are mete for him, which hathe made boothe thes, and alſo the meate ſuſteinynge the life, not by the ſtrength of the ſelde meate, but by his diuine

power, & inestimable goodnes.

At thy downe lying and vprising, remembre the benefites of God, not onely towardes thee, but towardes all mankinde: yea and al the whole worlde.

Consider, in what dangers man is, while he lieth lyke a deade carcas, hauynge no power of him selfe. Wherfore Christe must so muche the more instantly be sought vpon, that he may vouchsafe to defend vs silly wretches.

Hede ought to be taken, that we prouoke not him to wrothe and anger, by any our synne, seyng he is our keper, and our gouernour.

Arme thy forehead and thy breaste with the sygne of the

crosse.

crosse, and the secrete parte of thy hert with deuoute prayers, and holy meditacions.

And whan thou shalte goe to thy bed, looke that thou thynke euery day resembleth the whole lyfe of man, whome the night succedeth, and sleepe a very expresse token of death.

We must therfore pray vnto Christe, that he vouchesafe, to bee with vs euer fauourable, both in tyme of lyfe and death, and that he vouchsafe to grant that to be pleasant and quiete vnto vs.

Wee muste praye him, that straunge dreames feare vs not, but that euen sleapyng, we may haue him in mynde: and that refreshed with his comforte, we

may

may rise merily in the morning remembryng his blessed death, the price whereby he redeemed mankinde.

Thou shalte keepe thy bedde chaste and pure, so that thy enemie, the authour and headde of all filthynesse, maye haue no clayme ne right therin.

And with the sygne of the crosse, and inuocacion of the name of god, but specially thorough holy thoughtes, cogitacions, and stedfast purpose neuer after to offende, shalt thou dryue all the power of the feend from it.

Whan thou risest in the morning, commit thy self to Christ rendrynge thankes vnto him, that he hath preserued the that

nights

night, through his help and tuicion, from the deceites and enuie of that cruell ennemy.

As thou haste firste slepte the night time, and arte now risen againe: so remembre that our bodies shall first slepe by death, and after be restored to life by Christe, whan he shall appere and come to iudge bothe quicke and deade.

We beseeche him, that it may bee his will, and that he cause thee to spende the day folowynge in his seruice, so that thou mayest neither hurte, nor yet be hurte of any man, and that thou so compassed on euery side, and defended with christian godlynesse, mayest safely escape the nettes & snares, whiche the deuil

nil, most deceitful enemy, neuer ceaseth to lay for mankynde.

Worship Mary the blessed mother of God, and other holy saintes, the deere beloued frendes of Christe, dwellyng with him in life euerlastyng.

Rede and here ofte times the lyfe and actes of them, that thou maist folow the same.

Let thy thoughte and reporte of them be, not as of men, but as of persons, that by the goodnesse of God, haue transcended all nature and humaine excellency, and now nigh conioyned with God.

Where as there is so greate lykenesse of men, both in body & mind, they being al brought into this world by one right and

title

title, made and appointed to a certaine communion and societee of lyfe, to the preseruacion whereof, nature hath proclaymed this lawe: Let no man to an other do, that that he would not haue doone to him selfe. The that restored nature decaied hath professed this one doctrine to be his, but yet expressyng the same more at large, and setting it out more plainly, for to make the nature of man perfecte in euery condicion, and as lyke vnto god as it may be, he commaunded vs, not onely to loue one an other, but also to loue our enemies, that wee may be like the father of heauen, which sincerely loued his enemies, as he declareth by his great benefites

ftes shewed vnto them.

And howe is it to be marked, that the nature of man is such, that we woulde them to be our feendes, whome we our selues can in no wise loue.

Of Charitee.

This moste wyse maister and guyde of our lyfe, hathe geuen vs this one document, to rule our lyfe by, that is, to loue one an nother: knowyng, that by this onely rule, we myghte leade a blessed lyfe, without neede of any moe lawes.

There is not a moze blessed thyng than to loue. And therefoze god and his aungelles, bee

moste blessed, as they that loue all thynges.

Nothynge is more wretched, than to hate, by the whyche affecte, the dyuelles bee moste miserable.

Trewe loue weieth all a like: where true loue reygneth, no man leketh preferment, no man stealeth from his well beloued, accomptyng all suche thynges, to be with hym selfe, which are with his frende.

Loue contendeth not with his dere brother, nor thynketh not, that he doothe hym any iniurie at any tyme, and therfore he neither remembreth displesure, ne enuyeth hym, because he loueth hym: no man reioyceth in the myssortunes of his frende, neither

ther is greeued at his prosperi-
tee, but contrarywise, he ioyeth
with them that reioyce, and wo-
peth with theim that wepe, ac-
cordyng to the saying of the A-
postle. And this dooeth he not
fayntly, but with all his herte,
for as muche as he estemeth
those thynges, whyche apper-
tayne to hym, whom he loueth,
as his owne.

The moste sure, sounde, and
true example of this maner of
lyuyng are the actes of Christ,
set before our eies.

For the sonne of God came
downe from heauen, to teache
vs the right trade of liuing, not
onely in worde, but also by ex-
aumple of lyke that we might,
our hertes being illuminate by

that his clere soonne beame of veritee discerne the truthe of euery thyng.

First he beyng exercised in all kyndes of paciencie, what moderacion of mynd dyd he shew, not withstandyng his infinite power and myght? and albeit he was assauted with so many and greuous iniuries, yet neuer gaue he any euil worde agayn, teachyng all onely the waye of God, and abhorryng the contrary.

He suffered hym selfe, to bee bounde, whiche myght haue ouerturned the hole worlde with a becke. How paciently suffred he his false accusers.

Finally, he so behaued hym selfe, that no man myghte perceiue,

reine, he had any power, but all onely to helpe other.

The king and lorde of all, by whom the Father made this worlde, how lowlye suffered he hym selfe, to bee made equall with the vilest sorte of men, hauyng nother house for him selfe, nor sustenance for his beloued ministers.

The maker and gouernour of nature, was partaker, and felt all the miseries of the flesshe: he hungred, he thyrsted, he was wearied, and ofte dyd mourne. Why suffered he these infirmities, but onely for our instruction? So greatly loued he peace, concorde, and charitee, that he pursued no synne, more than pryde, arrogancye, ambycion,

contencion, striues, and priuy hatredes, whiche springe out of the sayde pryde, shewynge that there is nothynge, why a man shoulde take any thynge vppon hym arrogantly, by reason of these outwarde, or elles bodyly gyftes, seyng they are comyng and going not of our owne nature, neither are these thynges deriued from the inwarde powers of man, or of vertue, but geuen and taken awaie by god: because no man shuld auaunce hym selfe for suche gyftes, or forget from whens they come, neglectyng those menne, for whose reliefe he receyued them of God.

And to subdue the synne of pride, and that no man shoulde

stande

stande in his owne conceite, though he had been obedient in all poinctes of religion, and fully obserued the lawe of the gospell, Christe saieth these wordes: When ye haue doone all that I haue commaunded you, saie that ye are but vnprofitable seruantes.

Howe great therfore is their foolishnes, which glory, as perfecte Christians, preferryng thē selues, as concernyng the obseruacion of the law, before all other, wher as oft times, he whō thou thinkest very naughty, in comparison of thy selfe, is muche richer in vertue than thou, & destinate to saluacion, whan thou shalt be appoynted to eternall miseries.

God, that hath taken all iudgement of men from manne, because the one is blynde and ignozant in the secretes of an others hert, reseruyng the knowlage of hertes only to hym self.

The outward thinges, whiche the eye of man onely beholdeth, are but weake and vncertayn tokens of the inwarne secretes.

Wherfoze it is not lawful to gine full sentence of any mans vertue, vice, oz dispoſicion, by cause ye haue twise oz thrise bē in his company, ye can geue no sentence of him, though ye haue ben with him a hundzed times, No, though ye haue ben oftongest familiariter togither.

Very depe and darke are the dennes

dennes of mās hert, and what mans light is so quick to perse thorough so greatte a myste of darkenes?

And seeyng, that god hath redemed all mankynde, and that with so great a price from the seruitude of the deuill, lette no man be so bold to contemne or deceiue his owne soule, whiche god so entierly loued, that he thronke not, to giue his life therfore.

The lorde was crucified, for vs all, and for eche one of vs.

Thinke not, that thou canste please god, if thou hatest hym, whom god loueth. For he requireth none other thankes, but that we do loue and shewe our selues frendli to our felow

seruantes, as he being our lord loued vs, whan we were leude and naughty, and deserued muche euill.

Here beganne he the mutuall bonde of loue betwene manne and man, and men towardes god, that is to sate, here he laid the fundacion of manis felicitee and fenisheth the same in heuē.

This is the lyfe and grace of Christ, wisedom exceding mannes capacitee, agreyng in equitee to theym, that haue vnderstanding, and allureyng all men to goodnesse.

Let no man thynke hym selfe a right christian, or to be in the fauoure of god, yf he hate any person, seing that Christe hath commended al men to our loue

and

mid frendschyp.

Be frendly to man, whom god willeth the to fauour: if he bee woorthy, loue hym for his woorthynes: if he be vnwoorthy, yet loue hym because god is woorthy to be obeied.

Neyther fastynges, nor yet great richesse bestowed amonge poore folkes make a man accep table to god. Only Charitee to ward mā bringeth this to passe, as the Apostle hath taughte vs.

Thou oughtest to loue euery man as thy naturall brother, reioycynge of his prosperitee, and sorowyng for his aduersitee, being alwaie ready to helpe him to thy power.

Lette neyther nacion, citee, nor kinrede, let not profession, state,

state, ne condicion of lyuyng, let not wyt dimynysshe this affecte of loue: for there is one father of all, God, whom thou art taught of Christ, to call father daily: which wol acknowlage the to be his childe, if thou in lyke maner knowlage al his children to be thy brethern.

Be not ashamed, to take him for thy brother, whom Christe disdeigneth not to take for his sonne.

God brought peace, concord, and loue into the worlde, the diuell, as moste experte artificer, inuented partakynges, quarelling, priuate profit, dissencions, debate, and warre.

God, willyng our saluacion, sprinkeleth amonge vs benedi-

cions

lence: the diuell, willynge our distruction, soweth hatred and enmitee.

Small substance encreaseth, where concorde reygneth: by discorde, great thynges are scattered, and come to naught.

They that studie, to make peace and concorde betwene mā and man, stablishyng the same with all theyr myght, shall be called the children of god: and they that doo the contrary, the children of the diuel, as Christe him selfe plainly testifieth.

The highest poynt, wherin a man passeth the fiersenesse of all wylde beastes, is battell, a thyng more agreyng to beastes vnreasonable, than to manne, whiche is well declared by the

name

name, that the latines haue gi
uen it.

Howe muche dooeth natur
hir selfe abhorre from warre,
which brought forthe man into
this worlde, naked without ar
mure, clapyng hym to mekenes
and louely societee of lyfe.

God also abhorreth the same,
which wol and cõmãdeth mu
tuall loue betwene man & man.

One of vs maye not warre
with an other, ne hurte one the
other, without greuous offence

If thou suspecte any man, to
beare grudge or displeasure in
his mind towardes the, labour
with hand and fote, reconcile
and pacify him, spare thou not
in this behalf to pray to flatter
and to bestowe thy goodes, so

that

that thou mayst therby obteyne the fauour of all men: For this is the moste readye and compendious waie, to come to god his fauour.

Thou shalte scorne no man, remembrynge, that what so euer chanceth to one, maie happe to an other. No, rather giue thankes to god, that he hath kepte the from suche daunger, and praie partly, that no lyke thing may fortune to the, partely for remedy vnto hym that is thus afflicted, or at the lest that god wyll geue hym grace, to take it thankefully, and helpe hym yf thy power wyl extend therto.

It is a token of a dogged hert to reioyce in an other mannes

misfortune, and not to pitie the common course of nature.

Be mercyfull to man, and God wol haue mercy vpō the.

The fortune and chance, that foloweth mankind, is common to euery man, threatnyng dayly all men, and hanging ouer euery mans head.

Thynke it not possible, that thou canst doo any thing more agreyng to this loue, dewe vnto manne, than if thou bryngest theim to the greatest good of this worlde, Vertue.

Agayn, thou canst doo nothyng more repugnant to loue, than to bryng any man by euill counsaile, exaumple, or otherwise vnto synne.

The chiefest and happiest of all

all other thynges, is for a man to loue, yea although he be not loued ageine, yet that not withstanding to be loued, is the swetest and the surest thyng.

No treasure is of so great certaintee: as perfecte loue and amitee: no garde so stronge, as faithfull frendes.

He taketh the son out of the world that taketh loue frō lyfe.

Trewe loue, sure and stable frendshyp resteth in theym only that bee good and vertuous, amonge whom, loue lyghtly increaseth.

Euyll men are so farre from lowyng the good, that they can not one loue an other.

The rediest waie to be loued, is first to loue. For loue is al-

ured by nothynge so muche as by loue.

Loue is gotten also by Vertue, whiche of hir selfe is so amyable, that ofte tymes she inuiteth, and in maner constrayneth man to loue hir, which neuer knew hir.

Loue is also allured by tokens of vertue, as by demure softnesse, by comely shamefastnesse, by humanitee, by gentill and faire speeche, specially yf thou neyther saye ne doo any thynge, that sauoreth of arrogãcy, insolency, or malapert vnclennesse. Let all thy actes be swete, softe, gentill, and pure.

The venome of loue and amitee is, to loue thy frende so, that thou yeldest vppon occasi-

ou to hate hym, or so to take hym thy frende, that thou thynkest he maie be thyne enemy.

This saiyng is godly, I hate as one redy to loue.

Let no remembraunce of displeasure be, where loue is, nother thynk, that he, whom thou takest for thy frende, can be thy ennemie, for els shall thy loue be veray weake and brickle.

In frendshyp muste be suche faith, constancy, and simplicite that in no wyse thou haue any suspicion in thy frende, or geue eare vnto theym that suspecte hym, or shall euill reporte hym.

Lyfe is no lyfe, to suche as lyue in suspicion or feare, but rather such lyfe is a continuall death.

Introduction

Be not inquisitiue, howe o-
ther men liue: for thei that passe
to much of other mennes affay-
res, ofte tymes loke vpon their
owne businesse but slenderly.
It is a point of great foly, well
to knowe other men, and not to
know thy selfe.

Of this thyng rise many pri-
uy grudges, and suche as vse
these thynges, be most cõmonly
they, whiche can spie a smalle
mote in an other mans eye, and
not see a greatte beame in their
owne. It is great foolishnesse,
to know other men so well, and
to know them selfe neuer a dele

Thou mayst not alonely loue
men, but also reuerence suche
as becommeth the, honestly be-
hauyng thy selfe amonge them,

wherin

wherein consisteth the office and duetie of our hole lyfe. To the better accomplishment whereof, thy part is, diligently to marke, where, whan, and with whom thou doest or spekest any thyng. Whan thou arte in presence of men, so order all the partes of thy body, & in speciall thy eies and countenance, that ther may be no token of disdeine or contempt perceiued.

Vse no wanton gesture, but let quietnesse and pleasant seremitee, tokens of a quiete & cleare minde, alwaies temper thy countenaunce.

The kayre and most fauourable couerture of mans face, is modesty and shamefastnes, which so sette forth mans counte-

naunce, that without the same, it seemeth a thyng verate deformed and detestable.

All hope of recouery is passe in hym, whiche now is no more ashamed of euill doyng.

Shewe not to muche seueritee or grymnesse in thy countenaunce. For therby men coniecture, the mynd to be cruell and vnruly.

Laugh not to ofte, nor out of mesure, laugh not to loude, nor that thy body shake withall, lest thou be mockt & laught to scorn for suche thy foolishe laughter.

Ther mai be a cause of laughter, but there can be no cause of scornfull laughter.

To scorne good thynges is wickednesse, to mocke euyl, cruelte

eitee, and to iest at other meane thinges great folyshnesse: to scorne good men, wickednesse, lende men cruelnesse, familiarly acquainted, immanitee, vnknowen men, madnesse: to be short, a man to scorne a man inhumanitee.

Let thy eies bee quiet and stedy, plaie not with thy fyngers as iuglers vse to doe.

Accustom not thy selfe to strike. for oft times after a fillyp followeth a blow, and from blowes men com to clubbes & swordes.

Giue only good men true and right honour, whiche commeth from the reuerence of the mind.

Honour suche as bee in office and auctoritee, and bee obedient vnto theym, although they

commaund greuous and peyn-full thynges, for god willeth it so to be, for a publike quietnes.

Geue place vnto riche men, leste they stered to anger, hurte bothe the & other good men to.

Arise vnto age, and reuerence it, as in whome consisteth ofte tymes great experience & knowlage of godly lyuyng and worldely polycie.

Be not onely euen with theim that honour the, but accordyng to the apostles precepte, preuent theym whan thou mayst.

It is an argument of greatte rudenesse, not to salute hym, that saluteth the, a great poynt of barbarousnesse, not to wisshe wel ageine to him, that wisheth well to the.

Howe small thynges, and of how light cost are salutacion, fayre speeche, gentylnesse, reuerence? And yet how great frendshyp engendre they, yf they bee vsed? what amitees do they dissolue, if ye omyt theym?

What pernerse ignorance is it, not to reconcile and gette agayne the good wyll of many, whan ye maie haue it with so small a trifle.

The more gentilman, and the better a man is brought vp, the more lowly and curteisly he behaueth hym selfe: the more villayne, the more disdeinfull and fiers. Somtime these vices com of dulnesse and lacke of knowlage, and for this cause, good learnyng is called humanitee.

If thou salute, and be not saluted ageine, aſcribe it to negligence rather thā to contempt If thou be ſpoken to vnmanerly, attribute it to lacke of good maners, or to nature, and not to malice or hatred, bee not ſo lyghte, to bee moued with the breath of mans mouth.

By ſuche and other lyke holſom interpretacions thou ſhalt leade an holy and pleſant lyfe, for ſo ſhalt thou lone euery mā, and not thynke thy ſelfe offended or hurte of any perſone. It is an olde prouerbe, Ut verax ne ſuſpicax, that thou bee true, be not ſuſpicious: theſe wordes may be new, the ſentence is old. Ut quietus ne ſuſpicax, that thou be quiet, be not ſuſpicious

Lobe

Loke that thou shewe not thy selfe to contemne any man in countenaunce, in gesture, worde, or dede. If thou beyng of lowe degree, dispise suche as be thy superiours, howe shall thy inferiours obey the.

If thou bee the greatter, thou by thy proude contemnynge of hym, tourneste thyne inferiours hert from the.

Contempte is a thyng intollerable, for as much as no man can thinke him selfe so vile, that he ought to be dispised.

Many labour, to deliuer them selues from contempte, but no body to be reuenged therof.

There is no man so great, but fortune maie driue hym to nede the helpe of the poorest, and

seeke

seeke succour of the simplest.

Besydes all this, there is no man, whom god is content to take for his son, that can iustly be contemned, except thou also in hym contemne goddes iudgement.

Vse no doggilsche eloquence, seke not preyse of cunnyng by contumelious speche agaynst thy brother, as touchyng whose reproche, better it were for the to be tounge tied.

Ofte tymes men vnknowen & dispised, are after founde worthy muche reuerence.

Of speche and communicacion,

GOd gaue man a tounge, to be an instrument, to set forwarde, keepe and pre-

preserue the societee of mannes lyfe: for the maintenance wherof nature bindeth man to man.

This toung is cause of many cōmodities, if thou vse it well: cause of many myschieues, yf thou misuse it. Therfore James the Apostle doth resemble it veraie well to the sterne of a shyp.

Tounge muste be brideled and kepte in, that she neyther hurte her selfe, nor any other.

Sinne is wrought by no instrument so easily, ne so oft, as by the tounge.

Thou shalt not rayle, curse, ne hurte any man: thou shalte saie nothing, either to the losse of his goodes or good name.

Thou shalte not dishonestly, proudely, or malopertely rage against

agaynste any man, thou shalt immoderately inuey agaynst no man, although thou be thereto prouoked: for so doynge, thou shalt more hurte thy selfe before god, and men of wisdom, than him, agenst whom thou railest.

To gyue one euill word for an other, is as muche as to wype awaie one durte with an other.

To threatten, is a poynte of naughtypackes, of dwellers on the other syde of the water. Be not of softweake a mynde, of so tender an hert, that a few wordes be able to wounde the.

Be not to curiouse, in reprehendyng other men, but rather labour, that they may not finde in the any thyng reprouable.

And if thou chance, to rebuke any

any persone worthyly, yet vse no cruelitee in thy wordes, but wyngle thy sharpe checkes with som mild cõmunicacion, that if thou make any wounde, it may be swaged therby: but euer taking hede, that the fruite of reprehencion be not loste, whiles that thou studiest ouer much to mitigate the matter.

Beware thou slyde not into flattery.

Assentacion is a foule vice, & bringeth the later to dishonesty, and the hearer to great hurte.

Thynke nothyng so precious, that thou oughteste for it, to swerue from right and truthe.

Let neither ryches ne frendshyp, neither intreatie, ne threatenynges, let no feare of deathe

obteine

obteyne this of the.

Thus doyng, thou shalt be regarded and trusted, al thy sayynges shall be as gospelles: yf thou do contrary wise, thou shalte nothynge berstemed, ne thought worthy to be hearde.

Let thy communicacion be sobre, ciuile, gentyll, and nothyng rough, rusticall, or rude, nor yet ouer much curious, lest he shuld haue nede of an interpretour, that wolde vnderstande the.

Vse no contumeliouse nor obstinate langage, vse not to flater with nice and minced wordes.

There is a certaine meane, whiche neither leeseth his owne dignitie, nor taketh awaie an other mans.

Wanton vncleannes, is as

well to be refused in our talke, as is poyson in our meate.

Be not hasty, whan thou speakest, let not thy toung go before thy wit, make no aunswere before thou perfectly vnderstandest, what the matter meaneth.

This saiynge, What so euer first cometh to the tongues end whiche Cicero spake vnto Titus of Athens, ought selde or neuer to bee admitted, for as muche as nothing ought to bee spoken among freendes, whereby amitie might be appeyred.

How foule, how perillous a thyng is, Lingua quo vadis? Tounge whether goest thou.

Christe our lorde, knowynge how many and diuers mischiefes sprange of vayne commu-

nicacion, as quarellynges, dis-
cordes, & priuie hatredes, to the
entente he wolde, that mē shuld
be circumspecte in their speche,
thretned al men, that they haue
to make a counte of euery idell
word at the day of iudgement.

Therfore the prophet saieth.
Set ꝑ awatch vnto my mouth,
and a doore before my lippes.

Be not to bulie in talkyng or
to full of wordes: haue not all
thy cōmunicacion alone. There
is a certain ordre and course in
talkyng, although thou cōmon
with most vnlearned and vilest
persones. And yet drawe not
thy woordes soo, that thou
mayst seme to harke to thy self,
and to doo so, because euerie
woorde that commeth from thee,

seemeth

semeth a rose.

It is more better for thee, a-
monge wyse men, to harken
than to speake: yet sometime it
is no lesse saute, for a man to
holde his peace, than it is at an
other time to speake, whan it
behoueth him not.

There is no pleasure to bee
compared to the communica-
tion of a man, that is wise and
well lerned.

Be neuer to inquisitiue, for it
is perilous, and causeth hatred.
Thou knowest, what Horace
saieth, Eschew a busy demaun-
der. For the same is common-
ly a babbler.

Be not contencious or obsti-
nate in reasoning, but whã thou
herest trueth, reuerence it with

silence, and arise vp therat, as to a diuine and godly thyng.

If thou here no suche thyng, yet take it freendely, and that namely, if ther be nothyng said wherby honestie, maners, and good liuyng may be hindered.

Contencion is nought worth, where is no hope of amendmēt

Men can hardly beare arrogancy, pride, or disdainful auctoritee, no not in men of greate power, and al prayse worthy.

Bragge not in woordes, but shewe in deede what thy counnyng is, thinke not other men delited in all thyng, that thou takest pleasure of in thy talke.

Beware alwaies, that thou doo nothing, that may disquiet the, excepte it be closely kepte.

How

How be it, if by chaunce thou haue done any ſuche thyng, diſcloſe it to no man, or at the leſt if thou doo vtter it, take good hede to whome.

Whan thou committeſt any thing of counſaile to thy frend which thou woldeſt haue ſecretly kept, beware thou vſe therin no maner of boſtynge, leaſt he at ſometime hauyng a mind to ieſte, as thou diddeſt reuele and open the ſame.

Keepe the ſecret coũſaile committed vnto thee more warely, than the money that is committed vnto thy cuſtodie.

Nothynge ſhould be ſafe and ſure in mannes lyfe, if ſecrete counſell ſhould want faith.

If thou promiſſe any thyng,

perfourme the same, although it be very harde and daungerous, and thoughe it were but for this only cause, to discharge thy faith and promise.

If any thyng be promised the exact it not, being alway streighter in iudgement to thy self thā to other men.

Thou must consider, that mē haue witte, reason, and iudgement, thinke not, that thou cāst perswade them, to take euil dedes for thinges well doen, or to be deceiued by thinges counterfaited, cloked, or coloured, whiche at length bewray theim selues, & the more craftilier they were hid, the more foule & hatefull they are.

Truely a mans mind ariseth

sore against those things, wherwith he hath ben deceiued.

Therfore it is better, that all thynges be open, plaine, vnclosed and simple.

For although Veritee sometimes at the firste displeaseth, yet at the length it is very ainiable and louely accepted.

The truth may wel be peined, it wil not be oppressed. It may be blamed, it wil not be shamed

As the profit gotten by lyyng is nothing sounde nor durable, euen so the damage that commeth by truthe tellynge, hindereth not long.

Abstaine from lyyng, as from a common rot. For there is no viler thing in man, which therby separateth him selfe from

God, and becometh the deuils bondman. And come the lie out early or late: Shamefull ignominie is sure the liers part.

What is counted more vile? what worse than a lier? If men knowe thee for a lier, no man wil beleeue thee, although thou speakest neuer so truely.

Contrarywise, if thou bee true of worde, thy becke shalbe better beleued than other mens holy othes and great sweryng.

If thou speakest nothyng repugnant, and if thy wordes agree one with an nother, thou greatly needest neyther force of memory, nor any other art, but alwaies to say that thou thinkest truth.

Truth euer consenteth to truth.

truthe, falsehoode neither with truth, nor yet with falsehod.

But if thou wilt thyne opinion to be true, beleeue nothing lightly, but thinges approued, or els thinges that haue greate likelyhod of veritee.

He is in misery, and very miserable, whiche hath so intangled him selfe, that he can not be lorde, but by a leasyng.

Accustome not thy selfe in swearyng. For the wise man saieth: That he, which swereth much, is replenished with wickednes, and the plage of vengeance shal not be longe from his house.

Christ in his gospell vtterly forbiddeth vs swearynge, and teachyng vs to affirme, all that truth is, with yea yea, & to deny

all that fals is with, nay nay.

Our reuerence to God ought to bee greate, wee ought not to calle him to witnesse in euery place for euery trifle.

No, wee ought to call him to recorde neuer, but againste our willes, and whan wee are compelled.

Hee that sweareth in serious mattiers, will also sweare in boord for his pleasure. And he that woll sweare for a iest, will not sticke for an othe, whan he lieth.

They that beleue thee, wol as wel trust thee without an othe, as with all thy swearyng: and they that woll not beleeue thee, the more thou swerest, the more they mistrust thee.

How

How men ought to be vsed.

THere is a certaine difference to be had, betweene man and man. For some of them be of household, some only of acquentance, and some be strangers vnknowen.

I call them of household, that be of kin, or of affinitee, or with whom we liue togither in one family.

Thou must loue all men, and so behaue thy selfe towardes them, that euen they, whome thou knowest not, mai perceiue thee to be a frend vniuersally to all mankinde, and to will and wishe well vnto all men.

And yet thou shalte not, as a white line vpon a white stone,

shewe

shewe thy selfe a like towardes all men: but fom thou shalt admit to counsel, to some be obedient, and some thou shalte reuerence, and to some thou shalt render thākes, if thou haue receiued any benefit at their handes, forgetyng not those, whose diligence and faythfull seruice thou haste vsed to thy commoditee or profite.

Where as a mans good will is to be taken and reputed for the deede there he semeth to deserue not muche lesse thankes, whiche endeuoureth him selfe to doo pleasure, than hee that hath doone in deede.

And he that hath vsed a mans frendship or labour after this maner, is no lesse bounde to re-

compence him, than if he hadde borowed money of him: thinke him no lesse thanke woorthy, which hath to his power, with sincere herte, bestowed his labour, than he that lendeth his money. Thynke him I say, so muche more thankes woorthy, as is the body derer to a man than his money, or any outeward thyng.

Tary not, while thy familiar fred open his pouertee and necessitees to thee, but herken rather, and smel them out thy self helpynge him of thy owne accorde, tary not, but arise and meete a righteuous peticion in the teeth, that thou be entreated before thou be axed.

Thou shalt not only loue thy paren-

parentes, but also honour them next vnto god, and shale be obedient vnto their cõmandementes, euen as at Goddes owne bydding, throughly perswaded that they bee in Goddes steede vnto thee here in earthe, and that no man loueth thee more intierly, nor more regardeth thi wealth.

Next vnto these be scholemaisters, bryngers vp of children, tutours, finally all suche as haue taught thee any good maners, which are of so great value, that man can haue nothyng more precious.

Loue these menne, and haue them in reuerence as thy second parentes, and lowly obey them, considryng what so euer they do,

that

that they doo it not for theyr owne cōmoditee, but for thine. And seyng the mattier is so, ẏ shouldest make selender recompence, if for suche kindenesse, thou wouldest obstinately disobey them.

Thinke not, but he loueth thee tenderly, that reprehendeth the frendly: he seldom hurteth, that reprouerth thee, although he bee thy enemy, for if he say trueth, he sheweth thee, in what thou oughtest to refourme thy selfe, if he lay false thynges agaynste thee, he teacheth the, what thou maiest eschue: so that other hee maketh thee better, or at the least more circumspecte.

Serche first the maners and conditions of thē, whome thou

doest

doest purpose to make thy familiars, and enquire, how they haue ordered themselues, with their other freende, least it may after repente thee of suche acquaintance.

Refuse the acqueintaunce of him, whose familiaritee thou seest honest men to eschew.

Also shon theim, whom thou perceiuest to loue thy goodds better than thy selfe, as smelle frastes, or suche, by whose conuersacion thou maiest either ware wozse, or fall into danger and perill.

Whonne all suche, as can not suffre their frende to haue better foztune than they haue.

Those no such freendes, as litell passe to ieste of thy lyfe, to

borde at such thinges, as thou woldest haue keyte secrete, but most of all, auoyde them, that for a thyng of nought, woll bee at vtter defiance with their best freende, reuengeyng him selfe more vpon suche, as they haue loued before, than vpon those, whom they alwaies hated, barbarousely perswadynge theim self, the iniurie done of a frend, lesse to be forborne, than the iniurie done of their enmy, wherin they plainely declare, that they neuer loued: For if they had, they woulde not so soone haue ben offended. It were better to haue suche persones for enemies, than for freendes.

Be slow in reseiuyng a frend, be constant in reteynyng him.

Chose a frende, that will not onely please thee but also profit thee. Auoide him that speaketh al for fauour: and enbrace thou him, that wil truly and plainely admonische thee of thy faute.

If thou take delite, to heare thē that flatter thee, thou shalte neuer here the truthe.

Among the wild beastes, there is none more pernicious than enuy: among the tame, none so hurtefull as flattery.

As wisedome and vertue be muche worthy all mens loue, so is assentacion to be cursed, hated, abhorred, whiche letteth vs to come to the laide vertue and wisdome, by reason it perswadeth, that we haue now all redy obteined it.

More

Moreouer plein admonicō with not a litle profit, which brigeth a man to vertu, by teching him, what remaineth yet behind, and how it must be brought to passe

If it greue ther to be reproued do nothing reproche worthy.

He is in a very miserable case that needyng a freende to warn him, hath none.

Flee from the company of euill men, as from men infected with the pestilence. For contagion is to be feared no lesse at the one, than at the other: Except thou thinke thy self able to bryng them to goodnesse.

And yet thou must not truste thy selfe herein to much, still remēbring, that as our nature of it selfe is prone to vice, that so

the gate and passage to Vertue is very high, and with muche trauaile and difficultee finished

Also serche, of what degre and condicion thou arte, what place fortune hath set thee in: and thynke, what so euer estate thou be in, no mo thinges be lefull for thee, than for other me.

No, the more custom maketh lefull, the lesse let lust longe for, luste staied by moderacion.

Be gentill to thy inferiours, lowly to thy betters, easy and tractable to thy peres and companions.

But yet so, that thou be alwaies hard, stiffe, and inexorable to them, that intice thee to vice.

Disdayne not to be contemned

ned of thy superiors, but thinke that thing, to come by course of fortune, rather than by the faut of the man.

If any thynge be doone vnto the of thy inferiour, which displeaseth the, thinke it not forth with, to be done of contumely, but rather of a certayne liber= tie: reckenyng also, that thou art veray delicate and inpaci= ent, if thou counte small ticke= lynges, great woundes. Thou muste not suppose thy selfe a men, and other men beastes, and that it is not leful for them so muche as to speake.

Thou art a man, lyue vnder lyke lawe, as other men do.

And if thou haue moze wise= dome, or be a better liuer, than

other men be, shew thy selfe fauourable vnto them, as to men vnlearned an weake. Pardon not vice in thy selfe, whom wisdome and vertue hath so cu: strengthned.

If thou excelle not in vertue, why requirest thou to be better, estemed than an other: if thou passe other, why moderatest thou thine affections no better, than the cõmon sorte of people.

It is better to take wronge, than to do wrong, better to bee deceiued, than to deceiue, which thyng natural wisdome taught many, as Socrates, Plato, Aristoteles, Cicero, Seneca, and suche other.

Remembre, it is a point of humain imbecillitie, to be deceiued

and

and wander in blindnesse. Let not therfore other mens offences, and chiefly such as be done against thy selfe, ouermuch offende thee.

It is a token of a gentill and noble hert, to forgiue: of a cruel fierce, vnnaturall, and vile stomacke, to retaine anger, which thing euen very nature sheweth in dombe beastes.

And seyng God is redy to do nothyng more oft, or more gladly than to forgeue, who is so mad to deny, but that the same thynge is both moste godly and most excellent, by whiche we so much resēble the nature of that high and mighty God?

Deale thou with other men, as thou woltest christ should deale

with thee.

And truely, it is meete, that thou graunte lyke forgeuenesse to thy neyghbour, as thou needest at goddes hande eyther for the same, or other like offences.

There is no praier more acceptable, or of more efficacie afore God, than that his sonne Jesus Christe oure lorde, hath taught vs, whiche is therefore named, Our Lordes prayer: Now thou canste not say that praier with a pure mynde, except thou vtterly, and with all thy herte, forgeue thy brother, whatsoeuer thou wouldest god to forgeue thee. A great laute is forgeuen vs, vnder this condicion, that wee forgeue a lighte offence.

What

What so euer one man offendeth an other in, it is nothyng, in comparison of that, wherin we all offende god euery houre: which is to bee estemed & waied euen so much the greuouser, as god is great & higher than man.

If thou bee discontente with any man, folow the counsayle of the Apostles saiynges: Let not the sonne go downe vppon thy wrothe. When thou goest to bedde, cast out of thy minde, all debate, all angre, all displesures, all desires and pensiuenesse, that thy mind beyng quiet and settled, thou maiest addresse thy selfe to quiet slepe.

Let him, whom thou haste ones forgeuen, perceiue by som token, that thou haste forgeuen

him vnfeinedly, that bothe he
may see, thou hast forgotten in-
iuries past, and finde the frend-
ly, where thou maist help or do
him pleasure.

Beware whan thou arte mo-
ued, that thou auenge not thine
owne quarel, either by thy self,
or any other person. For thou
hast none auctorite ouer an o-
ther mans seruaunt, much lesse
ouer thy felow seruant. Thou art
iniurious to thy lorde, if thou
leaue not the correction of thy
felow vnto him.

God is lorde ouer al men, we be
all his seruauntes, be thou con-
tēt to haue complained to him,
yea, complaine not at al: for the
eye of god seeth all thynge, and
as scripture testifieth, he kno-
weth

weth bothe him that doeth the wronge, and him that suffereth it. Therfore geueth he this commandement, Leaue the reuenge ment of thine ennemies to mee, and I will see them paied. For seyng the iniury is in the herte, and not in the deede, onely god knoweth, what thy herte was, and what belongeth therto.

It behoueth thee, not onely to loue thy selfe, but also to shewe thy self worthy to be had in reuerence, so that thou maiest bee ashamed of thy selfe whan thou goest aboute to doo any thynge vngodly, wickedly, filthily, impudently, foolishly.

We ofte take that for an iniusty, which in very dede is none, folowynge in suche wise ouer

parcis

parciall affections, that wee can by no meanes ritely examin the truthe of mattiers, but are driuen to geue suche sentence and iudgement, as they will.

What a mans behauiour ought to be towardes him selfe.

ESteeme and beleue more the iudgemēt of thin owne conscience, than the glorious reporte of the multitude, which commonly is bothe rude and ignorant, and vnadui sedly both approueth and condemneth thinges vnknowen.

A troublesom conscience tormenteth the minde, a quiet conscience is high felicitee, passyng al worldy treasure and dignitee.

This

This is it, that God promy-seth in the gospel vnto his wel-beloued children, that they shall receyue, euen in this life, much more pleasure, than they haue forsaken for his sake.

Fame shall nether profit the wicked person, ne infamy hurte the good. What profitte shalte thou haue more of thy greate fame, whan thou arte ones de-parted hense, than the praysed picture of Apelles, or the horse that hathe the victorie in Olympia?

The sayde fame littell profi-teth any man in his life time, if that he know it not, and yf he know it, what profit I praye you, bringeth it? a wise man will despise it, and it causeth

fooles

fooles more to embrace holy.

The witnesse of Conscience is true, sounde, and permanent and shall be of greate autoritee, whan God shall sit in that his dredful iudgement, it is a maistres of great gouernance, euen in this life. This conscience is, as the poet featly nameth it, a brason wal to stand betwixt vs and al dangers of this worlde, neither is there any thynge so terrible, that can shake him, whom this wall defendeth, beyng coupled and knit vnto god with herte and minde, puttyng his trust in him only, knowyng that he hath taken the peculiar charge of him, to whome all thynges obey.

It is greate shame for thee, to

be

be better knowen of other men than of thy selfe.

Is it not enough for the, to be knowen of thy self and of god?

They that caste away the regarde of God, and ly still without feare in sinfulnes, are twise to be condemned: because they regarde neither God nor man. All suche are iniurious to their owne conscience, deridyng and deludyng the same, as thoughe they had therefore dispised the fame of the worlde, bycause they wold the more freely frame and facion theym selues vnto theyr owne conscience, whiche now renneth at large in synnefulnes, because it is not bridled with feare.

He loueth him selfe, that with

all

all his endeuour and feruente prayer, desireth of god, that he vouchesaufe to garnische the mynde, the most excellent parte of man, with her true and naturall ornamentes, that is to wite, with Religion & godlines.

He loueth not him selfe, which setteth his mynde vpon riches, honours, and worldly pleasures, or any other bodily thyng: for so muche as the most precious part of man, is the minde.

Neyther loueth he him selfe: whiche for lacke of knowlage of his owne misery, deceiueth him selfe, or suffereth other to deceiue him: beyng glad as hauyng thase giftes, wherof in very deede, he hath none at all.

Muche loue in a man is not

to

to bee counted the loue of him selfe, but a blinde, beastly, and inordinate loue of the bodye, hurtfull both to him selfe, and to other. The whiche loue Socrates complained, to be the originall beginning of all mischeues. For in dede this taketh away freendship betweene man and man, wherby arise all myseric, all mischiefes amonges men. He that ouermuche loueth hym selfe after this maner, he loueth no man, & no man him.

The proude man agreeth not with the mecke, and muche lesse with men of his owne disease.

Our sauiour, by his heauenly wisedome, briefly declareth vnto vs, bothe what it is, a man to loue, and what it is, a mā to

hate him selfe, saiyng after this maner: he that hateth his soule and doth not suffer it to be intangled with the pleasaunt intisementes of the worlde, he trewely loueth his soule, and willeth it to be saued Contrarie wise, he that loueth his soule, settyng it vppon voluptuousenesse, the same hateth his soule, and woll it come to nought.

Who, excepte he be mad, woll refuse labour and peines to obteine the rewarde eternall in heauen, seyng that these wretched and transitorie thynges, without greate labour and peines can not be obteined?

The lawe of Adams children is to liue in labor, and the curs due belongyng to babes borne

of

of Eue is to suffer afflictions and trouble.

Therfore we must nedz labor what way so euer we turne vs.

How muche better than is it, to endeuor with all our power, to haue for our labor an ample reward, as eternall ioy, than to haue a shlender and a vile recõpence, that shortly vanisheth, & sorow euerlastyng? What also that it is an easier sure quieter and muche more pleasanter, a lighter thyng to do well, than to doo euill, whetin is so much lesse sorow and care.

Dyn is the death of man, so that he may wel seme to sle him selfe, whiche falleth to sin, for he withdraweth him selfe from God, our lyfe, and from the

quietnes of conscience, & thyng most blessed, moste full of comfoyte and ioye.

Thou shalt washe away the spottes of sinne with teares, with repentance, and by the inuocation of the mercy of God, cleauyng & holy trustyng to it.

Let all maner of occasions of sinnes be cut away and eschued with all diligence. For the wise man saieth: He that loueth perill, shall perish therin.

And the diuell alwaies waytheth vpon all occasions, that we can neuer be careleſſe. We must warre with him still: mans life vpon earth is, as Job truly sayeth, a continuall warres fare.

And for as much as our ene-

mie

meris so mighty, so strong, so subtill, so craftie, and of so great experience, hauing so many policies of warre against vs that we can by no meanes, craft ne power, matche him: let vs, castynge away all affiaunce of our owne nature and power flee vnto god for succour. For this cause, our lorde ofte commaundeth his disciples to pray, and desyre their holy Father, with pure herte & minde, that they may not be ledde into temptation, that is to say, into fighte into hande gripes with theyr aduersarie.

And in the prayer, that he taught vs, this is the last poine which knitteth vp all together, Ne nos inducas in temptationē.

Leade vs not into temptacion, but deliuer vs from our aduersarie, that still lieth in wayte for vs.

Let vs therfore alwayes doo as men armed in warre, keping diligent watche and warde, not lettyng occasions slip away by slepe and sluggishenes.

And where as this lyfe fleeth so fast away, beyng of such vncertaintee, that no man lyuyng to day, can make sure promise of to morow, it is a great point of foolishenesse, and very dangerous, in hope of long life, not to prepare vs to our finall iorney, seyng that we are called vpon euery houre, and yet know nothing of the time, whan wee shalbe compelled to this iorney

whether we woll or no. Let vs therfore hast, to prepare vs tresure vnto the life to com, beyng alwaies redy with diligent attendance, that whan we shal be called, we be not founde vnredie, oppressed with heauy and dull sluggisshenes, that we depart not sad and sorowful, but as men beyng ful satisfied, and wery of this worlde, reioycyng in hope through faith in Christ wherby we know God, and as farfoorth as the power of man may, we imitate, folowe, and fynde him: without this thyng what is a man, but a beast immortall?

As one day of mãs life is worthy to be preferred before the lõgest age of Rauen or Hart: so

one daye, spente after the exam-
ple of Christe, is better than to
lyue eternally, not folowynge
ryghte religion.

This is eternall lyfe, saieth
Christe our lorde, to knowe the
father, & whom he sente amonge
vs, Iesus christe his sonne.

This is the course of moste
absolute wisedome, whereof the
first steppe is, to knowe thy
selfe, and the laste of all
to knowe God. To
the immortall and
invisible king
of the worlde,
to God
onely
be all honour and
glory. Amen.

Finis

Here followeth certayne flowres of moste notable sentences of wise men, gathered togeather by Erasmus of Rosterodam, and translated into englisch.

Thales.

BE obedient to thy prince.
Proue thy frende er thou haue neede.
Absteyne from wicked dedes.
Specially loue peace.
Doo so that thou maiest be commended of all folke.
If thou haue a tale bearer in thy house, auoyde him out.
If that thou arte a shamed to do before an other, thou shouldest not be so hardy to do alone

as though thy selfe than were witnesse.

If thou pourpose to doo a thyng, kepe it secrete, leste any should let thee.

He augmēteth his grefe, that feareth that that can not be eschued.

Better it is to be rebuked of a foe, thā falsly praised of a frēd.

To muche is nought, for mesure in all thinges is best.

Solon.

Honour God.
Worshippe thy father and mother.
Succour thy freendes.
Mainteine truthe.
Be obedient to the lawes.
Bryble thyne angre.

Enuy no person.
Mynde that is rightuous.
Commende vertue.
None is lucky, but hee that dieth welthfully.
Moste sure amitee is, that resteth betweene equalles.
The guerdon of vertue, is veray honour, not the rewarde of fortune.
Commende thy freende openly, but whan he erreth, correcte him secretely.
More clere is the noblenesse, which thou through thine own vertues, doest obtein, than that that happeth vnto thee by the ymages of thy forfathers.
If destenie can not bee auoyded, what profiteth to knowe it? If it bee vncertayne, it is

Et vertute

folyshenes to feare, whan thou knowest not, whether it wyll come or not.

Chilo.

Know thy selfe.
Use temperance.
Get thy good truely.
Let thy maners be alowble.

With such skele the life shuld be moderate, that thy inferiors drede thee not, whiche is tyrannie: Nor thy superiours dispise thee, which is a caste a side.

Lyue clene and pure, as thou shouldest die this day. Gyue thy selfe to honest studies, as thou shouldes liue euer.

Bost not thy good deedes, but let other commende them.

Flou-

Flouring old age, is most like vnto youth.

Wayward youth, is moste lyke vnto olde age.

Pitacus.

Those thynges that thou purposest to doo, crake not of before, if thou cãst not bring them to passe, thou shalt be laughed to scorne.

The thynges that cannot bee doone, looke thou desyre not greatly.

It is no lesse crafte to kepe silence, than to speake.

It forceth not how many, but what they be that praise thee: for to bee prayed of euill persones is dispraise.

It is foolishnes to be greeued with

with the felicitee of them that be euill, as though wealth rested in goodes vulgare.

As foolishe it is to reioyce to se them that bee euill in calamitee, as thoughe before they were not vnwelthy.

That thou ordeinest other to doo, obserue thy selfe.

In time of prosperitee thou shalt haue many freendes.

But in aduersitee fewe frendes remaine, but they be true.

Bios.

BEhold thy selfe in a myrror, if thou appere beautiful, doo that beseemeth thy fairenesse. If thou by disformed, that that wanteth in thy visage, accomplishe with beaute of good maners.

Heare muthe and speke little.

Set or apply thee in youth to sobrenes, & in age to wisedome.

He is not riche that muche possesseth, but he that is content with that he hath. Euery couetous man is poore, who hath not that he hath.

A woman without dowry, is inough endowed, if she be chast.

The propertee of a prudent man is, not to be reuenged whā he might.

In euill man although he can not, yet he desireth to hurt.

Cleobulus.

That thou hatest, thou shuldst not do to another

Threten no man, for that is a womanly taich.

Doner

Sooner wilde thine infortunate, than fortunate frendes.

False detraction hurteth the lyte.

All that be prudent and wise hate liers.

The more mighty thou art, the more beware thou sinnest. And the more men for thy principalitie of rule permit thee to do, the lesse take upon thee.

Wemithe inell gotten dureth not longe.

Be milde to other, to thyne owne selfe rough.

The prayse of the forefathers goeth not by enheritaunce to them that come after.

But yet oftentimes the children are blamed for the faultes of the parentes.

Yes

Periander.

NOthynge is profitable that is not honest.

The richer one is, the more carefull he liueth.

He is a wretche, who for wretchednes of his life desireth death, but he is more wretched, that dredeth death.

If that muste of necessitee be done, make as thou diddest it gladly.

He that is dread of many, must nedes feare many.

Though fortune be fauourable, be neuer the higher minded.

Though thou haue aduersitie, haue a valiant minde.

Aristippus.

SEcke thee suche richesse, whiche if the ship breake, may swym foorth together with the owner.

The goodes of fortune be taken away by sundrie casualtees, but the goodes of the minde which be only the true goodes, can be taken away neither by fier, nor by shipwracke.

Lerne whan thou art a childe suche thinges, as shall be profitable to the, whan thou arte a man.

Theophrastes.

TYme is the moste precious coste that a man can bestowe.

An-

Antisthenes.

IT is geuen to a king, though he doo neuer so well, yet to be euill spoken of.

It is better of the twein to fall amonges a sorte of rauens, than amonges flatterers. The rauens eate a man whan he is dead, but the flatterers eate him quicke.

That ruste doth to yron, that doth enuy to man.

The concorde of bretherne is surer than any stone wall.

The chiefest learnynge is to vnlearne vices.

Diogenes.

A Good man is the image of God.

A Loue is the businesse of loytrers.

Nedie age is a thynge moste miserable.

There be twoo, whiche byte moste deadly, of wilde beastes the bachebiter, and of tame the flatterer.

A flatteryng speche is a hony sweete snare.

They that speake gloztously but do nothing thereafter theim selfe, be lyke to a harpe, whiche maketh a sounde to other, but it selfe neither heareth noz perceiueth.

He liueth vaynly, which hath no care to liue well.

A goodly person that speketh vngodly wozdes, dzaweth forth a leaden swozde out of an yuozie scabarde.

Wonde men be thzall to theyz maistres

mayſters, and wicked men to their luſtes.

Learnynge is to yonge men a ſolace, to olde men a ſolace, to poore men richeſſe, to riche men a garniſhment.

Nobilitee, glory, richeſſe, be the cloke of naughtineſſe.

Socrates.

The thinges that be about vs, perteine nought vnto vs.

This one thyng I know ſayd Socrates, that I knowe nothyng.

Crates.

Like as in euery pomegranate there is ſome kernell rotten: ſo there is no man found throughly clene frō vice.

Zeno.

IT foloweth not, that whosoeuer is great, is forthwith good, but whosoeuer is good the same is also great.

Nature hath geuen man therfore twoo eares, and but one mouth, that we should be redier to here than to speake.

Men ought to be drawen rather by the eares than by the gowne, that is to say, rather by perswasion, than by violence.

Themistocles.

It is better to haue men wantyng money, than money wantyng men.

Pericles.

A man may be a freende, but he

must

wolde go no further with his freend thē til he come to thauntare, that is, he may not offende god for his freendes cause.

Lamachus.

It is not lawfull in battell to make a faute twyse.

Iphicrates.

It is an vncomely saiyng for a wise man to saye, I wold not haue thought it, or I wolde not haue loked, that it should haue come so to passe.

M. Curius.

It is farre better for a man to beare a rule vpon men hauynge gold, thē to haue golde him self.

Cato Senior.

It is meruaile that that citee

can be safe, in whiche an Oxe is solde for lesse price, than a fishe is solde for.

Musonius.

If through labour thou shalt worke any worship, the labour vanisheth, and the worship tarieth. But if thorough pleasure thou shalte worke any shame, the pleasure vanissheth, and the shame tarieth.

Anacharsis.

Of a crafte can no man iudge but the craftes man.

By other mens vyces learne how foule thine owne be.

Charme the tongue, bealy, and priuitees.

FINIS.

¶ To the kynge our moſt gracious ſouereigne lorde, the prologue of ſyr Thomas Elyot knighe to the Banket of Dapience.

AFter longe faſtyng, and alſo much trauayle, it hath been thought euer, moſt noble prince, not onely conueniente, but alſo to ſtand with good reaſō, to haue a dinner or ſupper prouyded with meates ſufficiente as well to recreate the vital ſpirites, as to reſtore eſtſones the ſtrength abated by labours.

The prologue,

¶ Moreouer in this time of the yere, called the spryng time, prouoked by the naturall beautie & ioyous aspecte of the flourishyng habite of this temporal worlde, the nature of them, in whom is any sparke of gentill corage, requireth to solace and banket with mutual resort, communicatyng together their fantasies & sundrie deuises, which was not abhorred of the moste wise and notable philosophiers as may appere to theim, that haue wytsaufed to reade the workes of Plato, Xenophon, and Plutarche, whiche they named Symposia, called banquettes in Englysshe. Semblably, I beyng styrred most excellente Prynce, by a lyke imitacion,

consi-

consyderynge the longe absty-
nence and fastyng of this pre-
sent Lente, with also the con-
tinual trauayle that your high-
nesse, your counsayle, and dy-
uers your subiectes haue sustei-
ned, in consultynge aboute the
weale publique of this your
graces moste noble realme, I
haue prouided this littell ban-
ket (so is this littell treatise in-
titled) composed of sundry wise
counsels, gathered by me out of
the warkes of moste excellente
persons, aswel faithful as gen-
tiles. And like as in this lustie
time, thinges do appere in sun-
dry delectable colors & facions:
so in this littell boke shall your
grace and other readers beholde
sentences sundry and diuers,

whiche

whiche I doo apply vnto ban-
kettyng disshes, made and sea-
soned by Sapience hir self, and
serued foorthe to the table by
them, whiche did write or pro-
nounce them. And as for me I
haue no more parte in the ban-
ket, nor deserue ani more praise
therfore, than one of them that
beareth a torche before euery
cours whan thei come from the
dresser: And yet where there is
suche aboundance, I may per-
chaunce for my labour haue the
reuercion or scrappes of some
of the disshes. Finally foras-
much as diuers meat be of di-
uers qualities, som swete, some
poynant, some aigre doulce: it
shalbe expedient, that euery dishe
of this bankette, be throughly
tou-

touched, doutyng not, but how soeuer the taste shall contente men, al shalbe holsom, if thei be well masticate, and not hastily deuoured. This litle wark with my labours haue I dedicate vnto your highnes, vnto whom of bedden dutie beyng your humble seruaunt, I owe all my studies, praier, seruice, and loialte, besechyng your grace to receiue this little worke, as a token of my sincere minde and intente, accordinge to your accustomed & incomparable gentilnes. And for my parte, I shal dayly pray thauctour and fountaine of sapience to preserue your moste royall person in the aboundãce of his grace, to the comforte of your louyng subiectes.

The

Salom. Prouerb. Cap. 9. ca. 1

SApience hathe buylded a house for hir selfe, she hath prepared hir wyne, & layeth forth hir table, she calleth out abrode in the streetes, and in the chiefe assembly of people, & at the gates of the citie she speaketh with a loude voyce: ye babies how longe will ye delite in your childishnesse? And howe longe will fooles couete those thinges, which shal hurt them? And they which lacke wit, hate knowlage and lesenyng? Come on, and eate ye my breade, and drink my wine, that I haue ordeined now for you. To me do belong counseil & equitee, mine is prudence, and mine also for-

Cap. 8.

titude. By me kinges do reigne and makers of lawes do determine those thynges that bee rightewise. By mee pzinces doo gouerne, and men in auctozitee do giue sentence accozdynge to iustice. I loue theim that loue me, and they that wake earely shall finde me, with me doo remaine bothe substance and renome, stately richesse, and Iustice, my fruite doth excel golde and stones pzecious, and my reuenuches are better than fyne tried siluer, my walkes bee in the highe wayes of Iustice, and in the middell of the pathes of iudgement, to the intent that I will make theim riche that doo loue me, and fill vp theie treasures.

Banket of sapience.

Abstinence.

yeronis
us.

Gregor.

Wyne and youth is a double flame of carnall desire.

That man selsdome falleth into thynges vnlefull, whiche in thinges lefull can sometime refrayne.

A man shoulde so knowe the craste of continence, that therwith hee may flee the vices of the bodye, and saue well his person.

Seneca.

Nature is content with a few thinges and littell, whose constentes

tentacion, if thou doest oppresse with excesse, that whiche thou eatest, shal be vnto thee vnplesant or hurtfull.

Better is a man patient than stronge, and hee that maistreth his will, ouermounteth a conquerour. Salom.

Aduersitee.

The potters vessell is tried in the furneysse, and good men bee proued in time of aduersitee. Salo.

Hyde thy misfortune, that thyne enemy reioyce not. Petian.

Ther is nothyng so greuous but an vpright mind may fynde therin solace. Seneca.

In al thy troubles remembre this reason, hard thinges may

he mollified, ſtrait thinges may be louſed, and heauy thynges ſhall litteli greue them that can hanſomly beare it.

Paulus. Trouble is cauſe of patience, patience maketh proofe, proofe bringeth in hope, hope is neuer rebuked.

My childe neglect not goddes correction, but whan her doeth puniſh thee, thinke it not tedious, for whom god loueth, him will he chaſtiſe.

Auguſt. Coles beynge in the forge do brenne and conſume, but the golde is there tried, the one is tourned to aſhes, whyle the other is fined. The forge is the world, good men are the golde, aduerſitee is the fyre, the warkman is god.

It pertaigneth to vertue, to suffre aduersitee, it belongeth to wisedome in aduersitee alway to be merry, pluche vp thy herte, and suffre gowdes pleasure: for the chiefe part of vertue is to take hede how swete and delectable is the lorde of al wisedome. Bernar.

The wise man in tourmentes is euermore happy. But he that is troubled either for faith forsakke, or for god almightie, that sufferaunce of peine bringeth a manne in perfect felicitee. Lactan.

I iudge thee to be miserable, that neuer knewest misery. Seneca.

What a man may, or may not, it is neuer perceiued, vntill hee be proued.

Affection.

Plaut. Where affection ones in the herte of man entreth & floweth into his breast and drowneth his herte; fidelitee vertue, good fame, and honestee him cleane forsaketh, and he dayly in all mischief increaseth.

Eurip. Where affection aboundeth, there good fame and vertue oftentimes perisheth.

Ambicion.

Plutar. They that be infected with ambicion, & are desirous of honour, would be exhorted to possede onely suche treasure as is vnspotted, and cleane from all mischiefe, which

whiche may not of any ennemy be corrupted, nor with rebuke noted, nor with any dishonestie sclaundered.

The deuill did fall onely because he rather wold be a lorde than a subiect. August.

He that is in auctoritee, let him consider how he cometh to it, and comyng well to it, how he ought to liue well in it, and lynyng well in it, how he muste gouerne, and gouernyng wysely, he muste ofte call to remembraunce his owne infermitee. Gregor.

A vertuous man shoulde receiue rule or auctoritee, as if he were thereto compelled: but he that lacketh vertue, though he be compelled, yet lette him not take it.

Bernar. Ambicion is a subtill mischiefe, a priuy poyson, a couert pestilence, the forger of deceite, the mother of hypocrisie, the nourice of enuy, the fountaine of vices, the mothe of deuocion the blinder of hertes, makynge diseases of remedies, and sickenesse of salues.

Tullius. It is harde for him that desireth to bee aboue all men, to keepe alway equitee, whiche is the chiefe part of Justice.

He that is desirous of glory, is soone styrred to doo thynges against equitee.

Authoritee.

Q. Curt. HYgh authorite is alway in perill. For it is harde to hold that, which thou canst

ranste not welde.

They that wold excel al other in a citee or coũtrey, should allure their inferiors with indifferencie, gentilnes, and liberalitee: And content greate men with diligence, affabilitee, and sobrenes, & with good reasons deteine them in the weale publike, in one consent & agrement. Plutar.

Flee that authoritee, wherin springeth continually newe occupacion and sundry. Seneca.

Amitee.

I Suppose this to be the very true lawe of amitee, a man to loue his freende, no lesse nor no more than hee loueth him selfe. August.

Amitie either taketh or ma-

maketh men equall, and wherein equalitee is, by preeminence of the tone, and much basenesse of the other, there is much more flattery than freendship.

In amitee the thyng is not so muche to be sought for, as the will and intēt, the tone betwen men is oftentimes geuen, the tother, only proceedeth of loue, & the same thynge to wyll or will not, is constant amitee.

Ambros. Where the maners be diuers and studies repugnant, can neuer be frendship.

Gregor. He that is beloued in time of prosperitee, it is very doubtful, whether the fortune, or els the person be the thyng that is fauoured.

A faythfull freende is a sure pro-

protection, he that findeth such one, findeth a treasure.

A freende is not knowen in thynges that be pleasant.

In thynges displeasant, an enemy is spied.

They bee neuer faithfull in freendship, whom giftes haue gotten, and loue neuer loigned. Isidorus.

That is trew freendship, that loketh for nothyng of his frēd, but only of his fauour, as who saieth, without meede, loueth his louer.

We bee not borne for our selues onely, but partly our countrey, partly our freendes clayme an interest in our natiuitee. Plato.

Let vs see, that wee vse alway that liberalitee, wherby we may profitte our freendes, and Tullius.

do

do no man damage.

In thinges most prosperous the counsaile of freendz is most to be vsed.

Salust. The strēgth of a realme doth not consiste in great puissaunce oz treasure, but in freendes, whom thou canst gette neither by foꝛce, noꝛ pꝛouide them with money, but they bee pꝛouided with gentilnesse and confidence onely.

Apparell.

Eccles. THe apparayle, the laughter, and gate of a man do shew what he is.

August. The right apparaile of christen men and woman, is in no maner of deceitfull painting and trymmynge, noꝛ yet the pom-

pompous apparaile and lewel-
les, but it is their good condi-
cions and maners.

Neither to muche sluttysh- Hieron.
nesse, nor exquisite niseneselle be-
cometh a christian.

Thou woman, whan thou Ambros.
paintest thy face with material
colours, thou puttest out the
true picture of god.

Foule maners wers than Plaut.
diet, defileth fayre garmentes.
faire cõdicions do garnisshe foule
garmentes with laudable actes.

She is not well apparailed
that is not well maneted.

He that fain wold have busi-
nesse, let him gette him a shrype
and a wyfe. For in no two
thynges is there more busi-
nes; for if thou intendest to ap-
paraile

parayle them bothe, they twoo will neuer be sufficiently trimmed.

Almesdede.

Tobias. IF thou hast much, geue than aboundauntly: if thou haue litteli, yet geue somewhat gladly: therby doest thou lay vp a good treasure agayne the time of necessitee. For almesse deliuereth thee from sin & from death, ne wil suffre thy soule to enter into darknes.

Dauid. Blessed is he that considreth the poore man and nedy, in the troublesome day the lorde shall deliuer him.

Salom. Hee that stoppeth his eare at the cry of the poore man, he shal ones crye, and God shall not

here

here him.

He that doeth almesse, doeth offer vp sacrifice. Eccles.

If I geue all my goodes to the feedyng of poore men, and haue not charitee, it nothynge shall profit mee. Paulus.

Almesse of the herte is muche more than almesse of the body. The almesse of charitee without worldely substãce sufficeth, that which is corporally geuen without a mercifull hert is not sufficient. August.

Perfitte compassion is to preuent the hungry, ere the begger desyre thee. Charitee is not perfitte, whan craueynge exhorteth it. Idem.

Jesus

Accusacion.

Liuius. IT is better that an yll man be not accused, than to be suffered to go vnpunished.

Arrogancie.

Eccles. A Sturdie harte shall sustaine dammage, and he that loueth perill, therin shall perishe.

The congregacion of proude men shall neuer prosper, the sonne that in them is planted, shall be digged vp, and not be perceiued.

Tullius. To set little by that, whiche men do deme of the, is not only the signe of an arrogant person, but also of a man foolishe and dissolute.

Ag

Age.

Age whiche is reuerend, is not acoũted by lẽgth of time, or noumbre of yeres for the wit of man is not the hoze heares: but verie age is the life vncorrupted. How seemely is it to a white head to haue a good iudgemẽt: and to olde men to vnderstand counsaile: Eccles.

There is nothynge moze reprochefull, than an olde man, whiche hath none other argumẽt to proue that he hath liued longe, but onely his yeres. Seneca.

Auarice.

O with what difficultee shal thei that haue money enter into the Christus apud Lu.

the kyngdome of heauen? Verily I say vnto you, more lightly may a camell passe through the eye of a nedel, than a riche man entre into the kyngdom of heue

Paulus. No doubte but they that be riche or couete to bee riche, doo fall in temptacion and snare of the diuell, into sundry vnlefull desyres, and also vnprofitable, which drowneth a man in damnacion and death euerlastyng.

Eccles. To a manns couetous and nyggarde, substaunce is to no purpose, to an enuious man what profiteth richesse?

Ierem. From the least to the most all men bee couetous, from the prophete to the priest, all doo dissemble.

Bernar. The charlote of auarice is caried

caried on foure wheles of vices whiche are faynte courage, vngentilneſſe, contempt of God, forgetfulnes of death. And two horſes do draw it, raueny and nygardſhip: to theim bothe is but one carter, deſyre to haue, that carter dryueth with a whip hauyng two cordes, appetite to get, and drede to forlet.

He that heapeth vp richeſſe, and ſetteth his mynde togather for other men, hauynge no reſpecte to iuſtice, his goods ſhalbe conſumed in riot and foly. Salom.

He that hideth corne, ſhall be curſed of the people, & benedicſion ſhall lyght on them that be ſellers.

Vnſtaunce ſoone come by, ſhall miniſhe, and that whiche

by littell and littel with labour is gotten, shall entrease and cõtinue.

Hell and pardicion be neuer filled, nor the insaciable eien of a couetous person.

He that maketh haste to bee riche, and hath indignation at other, littel weneth he how sone after, nede will attache him.

Abacuc. Euerlastyng wo bee to him, that couetously doth gather to mainteine his house, that his nest may stande high, & thinketh to escape the great stroke of vẽgeaunce.

Seneca. Pouertee lacketh many thinges, couetise all thynges. The nigarde to no man is good, but to him selfe he is worst.

Money, if thou canst vse it,

is

is thy seruaunte and drudge, if not, she is thy lady & soueraine.

To practise in the publique weale for to get richesse, is not onely a shame, but also a thing to all men most odious. Tullius.

Inordinat desire of riches & rule is the first mattier, wherof springeth all euel, for couetous appetite, subuerth credence, honestee, and all other vertues. Salust.

It is harde to contente us with that, whiche occasion doth proffer, for the thyng that commeth first, doeth abhorre vs, whan we hope to haue better. Q. Curt.

Babblyng.

That which palleth out of the mouthe cõmeth from the herte, and that is the Matth.

thyng that defileth a man.

Salom. In muche babblynge lacketh no sinne, he is wise that can kẽper his language.

Seneca. A babbblyng enemy shall lesse annoy thee, than he that speaketh nothyng.

Aristotle. That whiche is oftentimes spoken, troubleth the herer.

Macro. Talke so with menne, as if God did here thee, speake so to god, as if men understode thee.

Battaile.

Hieron. That Fortitude, whiche preserueth by batayle the countrey from infidelles, and at home defendethe feeble men, and true men from theeues, agreeth with iustice: In warres the multitude, not the

the puissance vnlearned, may so muche auayle towarde victo= rie, as knowlage and exercise.

He that desireth peace, let him prepare for warres, he that woulde vanquisshe, let him in= structe well his people: And he that woulde achieue his exploy= tures, let him fight with crafte, and not with chaunce or ad= uenture.

Warre woulde be in suche wise taken in hand, as nothyng but peace shoulde seeme to bee sought for. Tullius.

Octauian the emperor was wont to say: That war should not bee stryred without suretie that the gayne should bee more than the charges, leste that the victory gotten with muche losse Sextus Aurelius.

and small aduauntage, may be lyke to a fische hooke of golde, whiche either beyng broken or loste, can not be payde for with that that it taketh.

Machabe. rum. Victory resteth not in a great army, but the strength of the battayle cometh from heauen.

Plutar. Chabrias a noble man was wont to say, an hoste of hartes that had a Lyon to theyr capitayne, was more to bee dread, than an hoste of Lyons beynge ledde with an harte.

Salust. These foure thynges ought to be in a great capitain, knowlage in armes, valiant courage, authoritee, and fortune.

Iul. Ce. Wyseneste in a souldiour is no lesse commendable, than strength and hardinesse.

Idel

Idelnesse is most contrarie to souldiours attemptates.

Benefite.

DO thou good to a good man, & thou shalte finde recompence, and if he can not requite thee, yet god shall remembre thee. Eccles.

If thou practise beneficence on a person vnworthy, thou geuest occasion to fooles to do leudely. Democ.

That benefite cometh late, that abideth a crauyng. Seneca.

A shrewde tourne is sooner requit than a good tourne, for thanke is reputed a charge, reuengyng for a gayn & aduãtage Tacitus.

Those benefites are moste thankeful, which a man findeth Seneca.

redy, and cometh on quickely, wherin is no tarying, but only the shamefastnesse of him that shall take them.

Byshope.

Paulus ad Titum.

A Byshop must bee without faut, as the stuarde of almightie God, not proude, not wrathfull, not drunkely, no fighter, not couetous of dishonest gayne, but a good housholder, bountiful, wise, sobre, iust, holy, and continent, hauyng the true maner of speche, whiche is accordyng to learnynge, wherewith he may exhorte by holsome doctrine, & reproue theim, whiche will speake to the contrary.

Bostyng.

BE thou prayed of an no= Salom.
thers mouthe, and not of thy owne. Let a straun= ger cõmend thee, and not thyne owne lippes.

Nothyng doth moze minisshe a mans commendacion, than much auauntyng the succesſe of his actes. Valerius. Max.

It is a foule thynge a man to tell much of him selfe, specially that whiche is false, and with mockes of them, whiche doo here him, to seeme to resemble the bostyng souldiour. Cicero.

Chastitee.

IF thyne eye bee symple or cleane, all thy body shall be bzight. Christus in Mat.

Chas

Chastitee is the beautee of the soule, or of the kingz wough-ter, whiche is from within.

Auguſt. Where necessitee is layd vn-to chastitee, authoritee is geuen to lecherie: for neither shee is chaste, whiche by feare is com-pelled, nor she is honest, whiche with meede is obteined.

Bernar. Chastitee without charite is as a lamp without oile, take the oyle away, the lampe geueth no light, take away charitee, than pleseth not chastitee.

Caſſidor⁹. There be fiue thynges that do preserue chastitee, sobrenesse in diete, occupation, sharpenes of the inner apparaile, refray-nyng of the senses, that is to say, the fiue wittes. Also selde communicacion, and that with hones-

honesty, and eschuyng opportunites of the person, the place, and the time.

Charitee.

IF I had the spirit of prophecie, & knew all misteries, and all manner of cunnyng: Also if I had all faith, in so much as I could translate and carie away mountaines, yet were I nothyng; if I lacked charitee. Moreouer, if I did distribute all my goods, in feedyng poore people, & although I gaue my body to be burned, hauyng no charitee, it nothig auaileth me. Charitee is pacient & gētil. charitee hath enuy at no mā, it doth nothing amisse, it is not puffed vp w pride, it is not ambicious. Paulus.

she seketh not his profit, she is not moued, she thinketh none ill she reioyseth in no mischief, she ioyeth with truthe, all thyng she suffereth, all thinge she beleueth all thinge she hopeth, all thynge she beareth, Charitee neuer faileth.

Constance.

Tullius. AS well to muche reioysyng in prosperitee, as to muche sorow in aduersitee betokeneth lightnesse.

Hyeroni. What so euer is doone by necessitee is shortly dissolued, that whiche is willyngly receyued of longe time, abideth.

Seneca. He that is constaunt feeleth no trouble, and is without heuynesse.

Nothyng so well becometh a man, as in euery enterpryse and takyng of counsaile, to be sure and constant. Tullius.

What is so greate folly, or so vnwoorthy a wyse mans constance and grauitee, as is false opinion? or boldely to defende that, which he doth not vnderstande well and sufficiently?

Carnall appetite.

Carnal appetite is alway a hungred, and of that, whiche is passed, a man is not satisfied. Hieronim.

It agreeth not with reason, that hee, whom feare can not banquiche, to be subdued with coueitise, or hee whiche can bee ouercome with no peyne, to be vans

vanquished with carnall affection.

Carnall appetite more often leaueth behinde hir, cause of repentance, than of remẽbrance.

Carnall appetite ennemy to reason, letteth al counsaile, and dusketh the eyen of the minde, nor with vertue will haue any medlyng.

Consideracion.

Tullius. HE that intendeth to doo any thynge, let him consider, not only how conuenient is the thyng that ought to be doen but also what power he hath to brig it to pas.

If wee will consider what excellencie and preeminence is in the nature of man, wee shall well

well vnderstande, how horri-
ble a thynge it is to flowe in ex-
esse, and to be wanton and de-
liate, how fayre and honest it
is to lyue warely, continently,
sadly, and sobrely.

He whome fortune neuer de- Liuius.
ceiueth, doth not without cause
remembre the vncertaynte of
sundry aduentures.

If thou consider wel thinges Socrat.
that bee passed, thou shalte the
better geue counsail in thynges
that may happen.

Remembrance of actes pas- Galenus.
sed, sheweth to vs, wherin wee
offende, and conferryng it with
thinges that be present, we are
taught how to refourme it.

Con-

Confession.

August. COnfession is the remedy of soules, the confounder of vices, the restorer of vertues, the vanquisher of diuels, what will you more it stoppeth hels mouth, & setteth wide open the gate of paradise.

Ambros. ¶ The vengeance of god ceaseth, where mannes confession timely preuenteth.

Bernar. Confession is the life of a sinner, the glory of good men, to offendours necessary, & yet vnto iust men not inconuenient.

Contẽpt of worldly thinges.

THe worlde is a sea, and euery mannes coueteous desyre, is nought els but a tem-

& tem-

a tempest. Dost thou loue god? than walkest thou on the sea, and the feare of the worlde is vnder thy feete, louest thou the worlde? and he will swalowe thee, for he can tolle his louers vnto him, but he can not beare them. Therfore whan thy herte flittereth in couetous appetite, call to thine ayde Christes diuinitee, that thou maiste vanquishe thine inordinate foly.

The pleasure of this worlde is vanitee, whiche with muche expectacion is looked for, and whan it is come, no man can holde it. August.

Bost not of to morow, thou wottest not what the day will bryng, whan it cometh. Hieroni.

Set littell by richesse, and Chrys.

thou shalt bee riche: set little by renoume, and thou shalte be famous: Care not for afflictiones, and thou shalte ouercome them, passe little on reste and quietnesse, and thou shalte obteine them.

Lactan. In thynges perteinynge to man, nothynge is so diligently don, but that as wel by the puissaunce of man, it may bee vndooen, for the workes of mā moztall also be moztall.

Seneca. Nothyng is so happy, that it is without feare. Where there is suspicion, the life is vnpleasaunt.

Idem. He that is dedicate to the hasardes of fortune, he prepareth for him selfe muche matter to trouble, whiche will not shortly

ly be slacked.

There is one way to go surely, that is, to set littell by thynges worldely, and a manne to hold him contented onely with honestie. Idem.

Custome.

IN thingʒ, wherof holy scripture hath determined no certaintee, the vse of goddes people, and statutes of fathers are to be holden for lawes and likewise as transgressors of goddes lawes are to be punisshed, so contemnours of ecclesiasticall customes ought to be chastised. August.

The wounde often renued, is harde to be healed. Isidorus.

Custome teacheth that to be

littel, which semeth to be great.

Educacion and discipline formeth good maners, & men sauoureth alway of that thing, which in youth thei haue lerned

August. In truthe, whiche appereth openly, custom must geue place to veritee.

Correction.

August. HE that byndeth a frantike man, and waketh him that hath the letargie or sleepyng sicknesse, displeaseth both, loueth both, & healeth both: both whiles they be sicke, do disdayne him, and whan they be hole, yet both doo thanke him.

Salom. Correcte not a scorner, leste that

that he hate the, correcte a wise man, and he will thanke thee.

In correction wrath is spes- Tullius.
cially to be prohibited; for he that will punische, whan he is angrie, he shall neuer kepe well the meane, whiche is betwene to wrath and to litterll.

A gentill horse is ruled with Q. Curt.
the glimse of a rodde: A duile royle will vneth stirre with the thrust of a spurre.

It is better to bee of a wise Eccles.
man corrected, than to be with the flattery of fooles deceiued.

The eare, whiche will heare Salom.
his owne lyfe rebuked, shall dwell in the middell of theim that be wise men.

Be of thine owne lyuynge a Chryso.
sharpe correctour, and of other

mens a gentil reformer, and let men here thee commaunde smal thynges and easie, and that thou thy selfe doest greate thinges and peinfull.

Seneca. Correcte thy freende secretly, and praise thy freende openly.

It is the parte of a wise man, to roote vp vices, and not the offenders.

Salust. A good capitaine ordereth his men better by keepynge theim from ill dooynge, than by sore chastisyng.

Counsaile and counsailours.

Eccles. THey that doo al thinges, with counsayle, are gouerned by wisedome.

Cal not thē to thy coūsel

sell, whiche lacke discrecion, for they can loue nothing, but that which contenteth their appetite.

To euery man disclose not thy minde, leste some do dissemble, and after reproche thee.

Sonne do all thing? by counsell, and whan thou haste done, thou shalt not repente thee.

Obserue well the lawe, and folow good counsell, and thy soule shall haue life, and thou shalt walke truly, and thy foote shall not trippe. Salom.

Beleue not euery spirite, but proue well the spirites, if they be good. Idem.

Armure abrode is of littell effecte, but if there be counsell at home.

Gouernors of the weale pu- Tullius.

blyke ought to be like to the lawes, the whiche not for displeasure, but onely for equitee doo punische offenders.

Valerius. Max. That publike weal is in better state, and in a maner more sure, where the prince is not good, thā where the kinges counsailours & companions be ill.

Tacitus. All violente attemtates being set forthe without counsaile, at the beginnyng are puissaunte, but in continuance they are insufficient.

Ambros. Who will iudge him to bee necessarie in an other mannes cause, which to him selfe appereth vnprofitable.

There been twoo thynges to counsayle most contrary, Haste and displeasure.

After

After hasty counsayle, nexte
followeth repentance.

Ill counsayle is worst to the giuer. Hesiodus.

Power without counsayle ofte[n]times breaketh his necke with his owne bourdein. Horatius.

Communicacion.

When thou arte amonge fooles, keepe thy wordes in store. Eccles.

Amonge wise men be redy to commune.

In the presence of greate men presume not to speake, & where as be thine elders, talke not to muche.

Honour and praise be in the wordes of a wise man: The tunge of a foole is his propre

Salom.

subuersion.

Tullius. Dispute not with a person disdainefull, least he sittynge still, dos lye in awaite for thy wordes.

It is a thynge foule and rebukefull, in a sadde matter, to bringe in woordes wanton, or mete for a banket.

Cruelte.

Christus in Mat. LOoke what measure you geue vnto other, like measure shalbe met vnto you.

Eccles. They which delite in the fall of good men, shall be taken in a trappe, and shall be consumed with sorower euer their dy.

Iacobus. Iugement without any mercie shall be giuen to him that will

wyll not be mercifull.

The best example, wherevnto a prince should conforme him, is to be suche one to his subiectes, as he wold that god should be to him selfe. Seneca.

It is euen as yll at home as abrode to be muche feared, as yll to be dradde of thy slaues and drudges, as of thy chiefe seruauntes: no man lacketh power to doo harme: Adde also thereunto, and he that is drad, of necessitee feareth. Neuer mā mought be terrible, and also in suretee. Idem.

Curiositee.

Seke not for that, whiche is out of thy reach: Serche not those thyngs, that excedeth Salom.

deth thy puissaunce, but thynke on that, whiche god hath commaunded thee, and in his sundry workes be not to curious.

Compassion.

Q. Curt. They that truste muche to their frendes, know not how shortely teares be dryed vp.

Death.

Seneca. He must lyue till that lacketh knowlage howe to die well.

Idem. They whiche prepare theim to battayle before that battayle approcheth, they beynge alwayes redy, do easily susteine the first brut, which is most troublous, so death or fortune alwaies lo-

ked

ded for, is and semeth more easy and with lesse peyne suffred.

One date deemeth an other, but the last geueth iudgemente of all that is passed. Pliniys. 7

Delicate liuyng.

AS it is impossible, that fyre should inflame with in water, so it is impossible, that contricion of herte should be great in thinges that be delicate: for they be mere repugnaunt thone to the other, the contricion beyng mother of wepyng, delicatenes of laughyng. the straineth and wringeth the hert, this louseth it and setteth it at libertee. Chryso.

Ge-

Deceite.

Seneca. MEn can better suffre to be denied, than to be deceiued.

Tullius. Where wrong is committed by two maner of waies, either by force, or by fraude, fraude belongeth to a fore, force to a lyon, bothe the one and the other is to the nature of man wonderfull contrary.

Laertius. We ought to beware more of the enuy of our freendes, than of the assaultes of our enemies for these be apparant vnto vs, the other is couered, and the craftie to annoy, whiche is not looked for, is euer most daungerous.

Salom. A false witnesse shall not be with

without punishement, nether forger of lies shall escape from correction.

Detraction.

Neither detractors nor yet extorcioners shal possesse the kingdom of heauen. Paulus.

Neuer detracte or backbite any man, nor be sene to get prayse by rebukynge of other: but learne more to adorne thine owne life, than to defame others, remembrynge the scripture, which saith: Loue not to pull away a mans prayse, least thou be pluckt vp by the roote. Hieron.

To slander, or to here slanderers, I can not tell of them two which is most damnable. Bernar.

Wee ought to suppose that detra-

detractyng or yll reportyng one of an other for a priuate aduk-tage, is more againste nature, than to suffre any discommodi-tee, be it exterior or bodily.

Drunkenesse.

Eccles. A Drunken woorke man shall neuer be riche, and he that setteth noughte by a littel, shal by a litel and a littel, come vnto nothing.

How sufficiente vnto a ter-ned man is a smal quantitee of wyne? for therwith whan thou slepest, thou shalt not be trou-bled, nor feele any peine.

Isaias. Euerlastyng peyne shall be vnto you, that do rise earely in the morning to drinke excessiue-ly, and to quafte vntill night, that

that ye may be with wyne ex=
ercisiuely chauffed.

Lechery, wine, and sacietee consumeth all wisedome. Oseas.

The drunken man confoundeth nature, loseth bothe grace and honour, and runneth headlyng into euerlasting damnaciō August.

Wyne inordinately taken, troubleth mans reason maketh dull vnderstandyng, infeebleth remembrance, sēdeth in forgetfulnes, poureth in errours and bringeth foorth sluggishnesse. Boetius.

Discorde.

Euery realme diuided with in it self shalbe made desolate & euery citee & house diuided by mutuall contencion, shall not longe stande. Christus in Mat.

Eccles. In thyee thinges my spirit is well pleased, whiche be also commended before god and mē the good concorde of bretherne, the loue of neighbours, also man and wife of one consent and agreement.

Gregor. If they, whiche make peace, be called the childzen of God, without dout the disturbers of peace be the childzen of Sathā.

Tullius. Thei that sustein one part of the people, & neglecte the other parte, they bzynge into the citee a thyng very perillous, that is to say, sedicion and discorde.

Salust. With concorde smal thinges grow to be great, with discorde the moste greatest thynges be brought vnto nothyng.

Warre is soons made, but it is

is not so shortly discussed for he is not sure to finisshe it, that first toke in hande to begin it.

Dignitee.

HE is honorable, a greate estate, and a noble man, whiche disdaynethe to serue, or bee subiecte to vices. Chryso.

If thou wilte esteeme a man truely, and know what he is, beholde him naked, and lette him lay aside possessions, authoritee, and other fables of fortune: Finally, let him put of his body, and beholde thou in his soule, what he is of himself, and what he hath of other, which is not his owne. Seneca.

Dolom.

Salom. LYke as a mothe in a garment, and a wourme in a tree, so heuinesse hurteth the hert of a man.

Idem. In heuinesse it is to be forseene & prouided, that nothyng be doen desperately, nothynge fearefully, nothyng wretchedly or any thing folishly.

Se Sulpitius. There is no sorow, but that length of time shall minisshe it, and make it more easy.

Doctrine.

Salom. LYke as fayre legges been vayne to a cripple, so vnseemely is doctrine in the mouthes of fooles.

Nclasius. Doctrine is of suche puis-

sance

lance, that in good men it is the armour of vertue, to perso-nes corrupted, a spurre to doo mischiefe.

Lyke as wolle taketh some colours with one onely dieping som not without often stepyng and boylyng, so som doctrines onces apprehended be forthwith shewed, some other excepte they be deepely receiued, and longe time setled: coloureth not the mynde, but onely toucheth it, and that whiche is promised, it nothyng performeth. Seneca.

Doctrine is an ornament to men being fortunate, to men infortunate a refuge and succor. Democ.

No man may profit in hearyng so much, but whiles he liueth he shall haue neede to bee Ambros.

taught.

Tullius. A corne fielde or a witte beynge neuer so fertile, without it be exercised, may neuer bee fruitfull.

Seneca. Phylosophie is not a commune warkemanship, or made for to bragge with. It is not in wordes but in mattier: ne it is giuen onely to passe the tyme pleasauntly, but it setteth the minde in good frame, the life in good order, it ruleth our actes, & sheweth what is to be dooen, and what to bee vndoone, she sitteth at our stern, and among the vncertaine sourgies, she ordereth the right course of our passage, without hir no man is in suretie.

Idem. Men beleue better their eien than

than their eares.

It is a longe way to go by rules and preceptes, the way by exaumple is shorte and commodious.

We teache our children liberall sciences, not because those sientes may geue any vertue, but because thei make the minde apte to receiue it.

Dissimulacion.

SOrowe wyll bee to theim that haue dowble hertes, mischeuous tounges, yll doyng handes, and to the ill liuer, that entreth into the world by two sundry wayes. Eccles.

I hate these men, whiche in theyr actes be fooles, and in their wordes philosophers. Pacuuius.

Diete.

Eccles. IN many wrates is occasion of sicknes, and gredy fedyng shall approch vnto cholere.

Galenus. To him which is fallen to a distemperance in heate or cold it is expedient to geue thynges of contrary qualitees.

If thou wilte preserue the temperature, whiche is in thy body, to a moyste nature, geue thynges moyst, to a dry nature, dry thinges, if thou wilt alter the temperature, geue euer the contrary.

Ye may not only remembre, that contrary thynges be healed by their contrarie, but also in euery contrary ye must consider

der the quantitee.

When sickenesse is in his force, than the moste spare diete is to be vsed. Hypocrates.

The preseruacion of healthe beginneth with labour, whiche meate and drinke ouertaketh, than slepe ensueth, than Venus foloweth, but eche of them in a measure. Hyppocrates & Galenus.

Uncleane bodies, and they which of superfluous humors be not well pourged, the more ye nourish them, the more doo ye hinder them.

Stomaches in wynter and spryng time be hotest, and slepe than is longest. Wherefore in those times, meate shoulde bee taken in greatest abundaunce.

Sodaynely and very muche

to euacuate or to fyll, to make hotte or to coole, nor any otherwise to remoue the state of the body, is veray dangerous, for to muche of any thyng is enmy to nature.

Ease.

Galenus. MUche ease and default of competente labour, maketh heate feeble, whiche should resolue and make thinne that which ought to be purged.

They that liue in muche ease do gather cõmonly a flumatike or flimy iuice in their bodies.

They that doo labour muche do gather iuyce cholerike or melancoly, the one in sommer, the other in corne harueste time, or tos

towarde winter.

Example.

SO let your light shine before all men, that they may behold your good warkes, and may glorifie your father, which is in heauen. Christus apud Matth.

Who so euer liueth ill in the sight of them, ouer whome he hath rule, as muche as in him is, he sleeth the beholders. August.

The bisshoppes conuersacion and householde, is set as it wer maisters of the commune discipline on the toppe of a mountain. For whatsoeuer he doeth, all other men thinke, they may lefully doo it. Hieronl.

Deuout conuersacion without cõmunicacion, as much as Hyeronl.

by

by exaumple it profiteth, by si-
lence it hurteth. For with bar-
kyng of dogges and staues of
the shepardes, the rageing wol-
ues be let of their purpose.

Leo. More auaileth example then
wordes. And muche better be
men taught by doing, than thei
are by speakyng.

Tiliui. In the knowlage of thinges,
this is it, which is chiefly most
holsom and profitable, to mark
well the lessons of euery exam-
ple, whiche is putte in famous
remembraunce, wherof thou
maist take for the and thy coun-
trey, that thou maiest ensue, or
that whiche hath an yll begin-
nyng, or a foule endynge, thou
maiest the better eschewe.

Enuy

Enuy.

ENuy is blynde, and can do nothynge, but dispraysse vertue. Liuius.

It is a scabbe of this world to haue enuy at vertue. Tullius.

O the miserable condicions of people that are to be gouerned, among whom diligence is hated, negligence is reproued, where sharpenesse is perillous, liberalitee thankelesse, communication deceitefull, pernicious flatterie, euery mannes countenaunce familiar, many mens mindes offended, wayte to hurte priuily, fayre woordes openly, whan officers be comming, they tary for them, while they be present, they do awaite Tullius.

on them, beeyng out of authoritee, also do forsake them.

Eloquence.

Salom. Eloquent wordes become not a foole, nor lyyng lipes a man in aucthoritee.

Fame.

Salo. Better is a good name than abundance of richesse, for good estimacion surmounteth all treasure.

Seneca. Those men say ill of thee, that be ill them selfe. Reason answereth, I should be sore mened, if Cato, Lelius the wyse, the other Cato, and the twoo Scipions shoulde so reporte of me: or if these men shoulde saye this with a ripe iudgemente,

whiche they doo now by malice corrupted.

The actes, and not the fame should first be considered. Tullius.

The infamy of man is immortall, for she is a lyue whan thou thinkest hir dead. Plato.

Fayth.

Our lorde wyll rewarde euery man accordyng to his Justice and fayth. Regnũ. I.

We that beleue Christ let vs folow Christes liuing. Hieron.

They whiche beleue in God, let them endeuour them to excell in good workes. Paulus ad ad Titam.

Lyke as the body is deade, wherein is no spirite, so that faith is dead, where there lacke wordes. Iacobus.

The

Auguſt. The faithe of a chriſtian is ioyned with charitee, and without charitee is the fayth of the diuell.

Faith not exerciſed, ſoone wareth ſicke, and beyng vnoccupied, it is aſſaulted with ſundry diſpleaſures.

Paulus ad Rom. Not the herers of the lawe be righteous in the preſence of god, but the doers of the lawe ſhalbe iuſtified.

Chriſtus apud Matth. Not euery man that ſaieth to me, Lorde, Lord, ſhall enter into the kingedome of heauen, but they whiche doo the will of my father, which is in heauen.

¶ Feare.

Salom. THe roote of wiſedome is to feare God, and the branche therof, ſhal long time

alone endure.

There is none authoritie of so great a puissance, that oppressynge with dreade may longe endure. Tullius.

Whom men feare, they doo hate, and euery man whome he hateth, he desireth to perishe. Ennius.

Dreade and terrour bee weke bondes of loue, for if that they breake, and men ceasse to feare, than begin they to hate.

It is more daunger to bee dred than to be despised, for nedes must he feare many, whom many feareth. Seneca.

Foly.

A Foles way in his owne eie is beste, a wyse man hereth good counsayle. Salom.

He that aunswereth before that he heareth, prouyth himself to be a foole, & worthy rebuke.

Eccles. A wise sentence in a fooles mouth shal not be regarded, for he telleth it not in opportunitee.

Talke not long with a foole, and with him that lacketh wit, keepe not muche company.

Paulus He that seeteth muche by him self, where in dede he is nought woorthe, he bryngeth him self into foly.

Tullius It is the propretee of a foole to seeke out other mens fautes, and forgette his owne.

Flattery.

Salom. My sonne, if ill men wyll feede thee with flattery, consent not vnto theim,

Bets

Better are the strokes of him that loueth truly, than the false kisses of theim that doo flatter thee.

Tale beaters, riotters, glos- Hieroni.
sers, and flatterers, flee farre from them, as from thy chiefe ennemies.

Within thy selfe, behold wel Seneca.
thy selfe, & to know what thou art, geue no credence to other.

Whose eares be so stopped Cicero.
from trouthe, that he may not abide to here troth of his frende his healthe and prosperitee is to be despayred.

Lyke as wormes soonest do Plutar.
brede in softe wood and tentil, so the moste noble wittes, desyrous of prayse, gentyll and honourable, moste maketh of

flatterers, and doo nourishe
suche persones as bee their di
sciples.

The familiar compaignion,
whiche is alway lyke pleasant,
and gapeth for thankes, and ne
ver biteth, is of a wise man to
be alway suspected.

Greate mens sonnes learne
nothyng well but to ride, for a
other doctrines their maysters
do flatter them, prayseynge al
that they speake. At wrastlyng
their felowes fall down er they
be throwē. But the rough hors
whan he is ridden, knowyng
not whether he that rideth be a
prince or subiecte, a riche man
or a pooze, casteth him oute of
the saddell, if he cannot good
skill of riddyng.

Forth

Fortitude.

Fortitude and constance is the high way, he that tourneth to much on the ryght hande is foolehardy & froward, to much on the left hande is ferefull and cowarde. Hieroni.

Fortitude is an affection of [illegible]nde, susteynynge paciently [illegible]ill and greefe, and beyng al[illegible] free from all drede. Tullius.

Fortitude appereth not but [illegible] the time of aduersitee. Gregor.

[illegible] a wyse man none ill may [illegible]pen, for he standeth vpright [illegible] euery burdein, nothyng [illegible] appaire him, nothyng dis[illegible]seth him that ought to bee [illegible], for what soeuer mought [illegible]pen to man, he neuer com- Seneca.

plaineth that it hath chaunced vnto him.

All thinges ought to be fore thought on, and the minde fortified against all that myghte happen. Banishement, tormentes, sicknesse, batayle, shipwreckes, thinke on them dayly.

To suffre griefe quietly and coldly, it profiteth much to consider, and so to do it is a greate honestee.

Needes must he that is valiant, be of a great courage, & also inuincible, he that is inuincible dispiseth all thinges that be transitory, supposing thē to be inferior vnto him. But no mā may despise those thingē, wherby he may be greued, but onely he that is valiant. Wherfore it

haps

peneth that a valiant person
can neuer be greeued, all wise=
men therefore needes muste be
valiant.

It was wont to be a greate
praise & a meruailous, to haue
patiently taken al froward ad=
ventures, not to haue ben sub=
ued by fortune, but in all ad=
versitee, to haue reteined their
estimacion and dignitee.

The timorous dog barketh Q. Curt.
more sore than he biteth.

Of se the greatest riuers fall
with least noyse.

Fortune.

FOrtune can neuer make Boetius.
that to bee thine, that na=
ture denieth thee.

It is a naturall sickneſſe in Tacitus.

men to beholde with sore eyen the new aduancement of other.

Seneca. Lookes how many wonderers so many enuiers.

Iustinus. As fortune becketh, so fauour inclineth.

Innumerable be the exaumpies of changeable fortune, for where made she euer great ioy, but where sorowe proceded? of what sorowe hath she caused, that hath not proceded of ouermuche gladnesse?

Felicitee beginneth by the ordinãce of god, where misery is estemed by the iudgemẽt of mã.

Seneca. The interprises bee in our puissance, but their conclusions fortune determineth.

To beare rule is chaunce, to giue rule is puissance.

Fortune

Fortune fauoryng variance, dispiseth constance.

Who so hope, reason, or imagination dependeth on fortune, in him nothyng may be constāt for certaine. Tullius.

Fortune is to greate men despitfull, to good men vnstable, all that is high is vnsure.

What fortune high rayseth, she lifteth vp to let fall.

In thinges whiche be moderate, continuaunce is constant.

Chilo the wise man beyng demaunded what fortune was: he answered, a leude phisicion: for she made many folkes blind that trusted much to her. Chilo.

Oftentimes fortune corrupteth with nature. Q. Curt.

God.

Salom. The eyes of God be more bright than the sonne, beholdyng euery where all the wayes that men take the depenesse of that whiche is bottōlesse, seing mens thoughts where they thinke them most secrete.

In the herte of man be many deuises, the will of god euer abideth.

No sapience, prudence, nor counsail, may preuayle against god. The horse is prepared to batayle, but yet god geueth alway the victorie.

Eccle. They that feare god, will beleue his worde: they that loue him, wil kepe his cōmandemēt.

Bles

Blessed be the name of our lorde, for wysedome, and puissance be of him only, he altereth times and ages, he also trāslareth and ordeineth kingdomes. Daniel.

Gouernour.

Where as lacketh a gouernour, the people decayeth, where as be many counsayles, there lacketh not suretie. Salom.

In the multitude of people is the state of a kyng.

In the fewnesse of subiectes is the princes dishonour.

A prince that gladly hereth leasynges, hath all his officers peruerse and wicked.

Wo is the countrey, where the ruler is wanton, and they in

in auctozitee bzeake their faste timely.

Happy is that laude, that hath their kynge noble, and where men in authyzitee eate in good season.

ull. de ffic. 3. He that is a gouernour offendeth moze greuously by his example than by his offence.

alom. Where a gouernour lacketh, the people shal perisshe. the sauegarde of them is, where be many counsailes.

erem. Rulers haue doone thynges with folye, and sought not foz our lozde: therfoze they vnderstande not, and their flocke is bzoken and scattered.

utar. Pzepare thy selfe, and furnish to thy condicions and maners, and set fozth the fozme of thy

thy liuyng in suche wyse, as he that in the middel of euery mans sight leadeth his lyfe, and may be hid from no man.

The commune people are wont to serche and behold curiously the maners, liues, and condicions of them that be rulers, although they be couered neuer so closely, or hid & kepte with hangings and courteines neuer so priuily.

Good men.

A Good man shall receiue abundantly grace of our lorde: He that trusteth in his owne witte, doeth euer vngraciously. Salom.

Wee may call that man gracious, to whom nothynge is good Seneca.

good ozil, but a good minde o
an ill, whiche is a louer of ho
neftee, contented only with ver
tue, whome no foztune extol
leth oz oppzeſſeth, noz knoweth
any thing to be better than the
he may geue to him ſelfe, to
whome very pleaſure is, to ſu
littell by pleaſure.

Gluttony.

Salom.
Prou. 33.

HAunte not the compani
of dzinkers, noz the di
ners and ſuppers of the,
that bzing fleſh with the
to eate, foz they whiche attende
only to dzinkyng and makyng
of banketz, ſhalbe conſumed.

Auguſt. Not the vſe of meate, but the
inozdinate deſyze therof ought
to be blamed.

The

The riche men woll not be constrayned to eate that which poore men eateth, but let theim kepe the custome of their infirmitee, beyng sory that they can not otherwise satisfie their nature. If they chaunge their custome, and therfore be sicke, let them vse their superfluitee, and gene to the poore men that, which vnto them shalbe conuenient and necessarie. August.

Unhappy are they, whiche haue theyr appetite more than their stomacke. Hyeron.

Glotony is an yll maystresse to serue, she alway desireth, and is neuer contented. Ambros.

What is more vnsaciable than is the belly, that this day he receiueth, to morow she expelleth

pelleth: whan she is full, she di-
sputeth of continence: whā she
hath digested, she biddeth ver-
tue farwell.

Cicero. Denise king of Sicile, when
he had eaten pottage, whiche a
cooke of Lacedemonia hadde
made, he said that the meat did
not delite him, the cooke aun-
swered, It was no mervail, for
it lacked spices: whan the kyng
asked what he lacked, he aun-
swered, Labour, sweate, ren-
nyng, hunger, and thyrste, for
with such maner of stuffe, the
meate of the Lacedemonians
was euer prepared.

¶ Glory.

Tullius cus. q. 3. Glory is a thynge sub-
stanciall and perfectly
perpessed. It is the praise
of

of good mē, cōsenting togither, a voice incorrupted of thē that iudge wel of an excellēt vertue.

The chief and perfecte glorie standeth in three thynges, if the multitude loue vs: if they haue good opinion of vs: if (as it were meruailyng at vs) they suppose vs well worthy to bee had in much reuerence. Offic. 2.

Thus saieth our lorde, Let not the wyse man glorie in his wysedome, nor the stronge man in his strengthe, nor the riche man in his substaunce, but he that is glorious, let this be his glorie, to knowe and vnderstande me. For I am the lorde that doo execute mercie, iudgement, and iustice in earth: these thinges doo please me saieth Ieremi.

our lorde God.

Plaut. For that fyre maketh smoke, that quickely is kendeled, and that glory causeth enuie, that shortly appereth.

Grace.

August. THe grace of God, why it is sente vnto this man, & not vnto that man, the cause may be priuy, wont iustice truely it may neuer be.

August. de natura & Gratia. The grace of Christe, without the which neither children nor men may truste to be saued, is not geuen for merites, but is fauourably disposed without deseruynges, and therfore it is called Gratia, whiche doth signifie fauour in englishe.

Bernar. Grace (as I do suppose) con-

sisteth in three thingʒ, in abhorryng thingʒ which are passed, in despisyng thynges present, and in desiryng thinges, which for us are prepared.

Grace is giuē for this cause, that the law be fulfilled, that nature be restored, and that by sin we be not subdued. August.

Humblenesse.

NEuer suffer thou pride to rule thy wit or sentence: for in hyr all destruction taketh roote & beginning. Tobias.

On whom saieth our lorde shall my spirite rest, but on him that is humble and gentill, and dredeth my wordes? Isaias.

God resisteth proude men, but to them that be hūble, he gi- Petrus.

ueth his grace.

Eccles. The more honourable thou arte, the more humble thy selfe vnto all men, and thou shalt finde fauour bothe of god and of man.

In thy thought extol not thy selfe lyke a bulle, ne be thou proude of thyne actes, but in hūblenes kepe euer thi courage

Salom. The greater thou arte, the more humble be thou, and in the presence of God, thou shalte fynde grace.

Eccle. How greate so euer thou be, humble in all thinges, and thou shalt find grace before god.

Haaste.

Sextus The Emperoure Octauian was wont to say, nothyng be came

cam worse an emperor or kyng than hast and foolehardinesse, for that whiche was well done, was soone doone.

Honour.

AS vnsittyng is honour to fooles, as snowe is in sommer, and hailstones in haruest. Salom.

Honour norisheth cunnynge, and with preise mens wittes be kindled to study. Tullius.

Honours ouer great, wherein is pride, and to muche statelines, like great & corporate bodies, be throwē down sodeinly. Plutar.

Honours substanciall and perfect, aud also fauour of thē, which haue a good turne in remembrance, and be in rendring

thankes were diligent, shoulde not be refused.

Hipocrisie.

Christus in Mat. TAke hede of false prophetes that come to you in the garmentes of sheepe, but within they bee rauenous wulues, by the frutes of theim shall ye perceiue them.

Auguste. He that desireth to seeme that he is not, he is an hypocrite, he faineth to be good, yet doeth he not practise it, for in the praise of men he esteemeth his profite.

Dissembled equitee is not properly equitee, but double iniquitee, for it is both iniquitee, and dissimulacion.

Gregori Hypocrites are vile in apparel, and proude in their corage, and

and while they seeme to dispise all thinges in this worlde, they seke by meanes to attein to all thinges that be of the worlde.

The nigheſt way to renome is to be such one in deede, as every man would be reputed. Tullius.

He that fayneth him selfe to be a freende, & is not, is worſe than he that is a forger of money.

Openly to hate or to love, more belongeth to a gentil courage, than to hide in his countenaunce what his hert thinketh.

Humbleneſſe.

EVery man that exalteth himselfe, shall be brought lowe, & he that humbleth himselfe, shalbe advanced. Christus

August. All men delite to be high, the griece is humilitee, why settest thou thy fote so farre from the: thou wilt fall and not clymbe, begin at the grice, and thou art forthwith at the toppe.

Gregor: He that doeth gather other vertues without humilitee, doeth as he that beareth fine pouder into a boystuous wynde.

Seneca. That man is happy, whiche the higher that fortune aduanceth his substance, so muche the lower he auayleth his courage.

Ill men.

Eccles. Thre kindes of people my soule hath hated, a poore man proude, an old man lackyng wit, a great man a lier.

Seneca. There is no hope of remedie,

where

where that whiche sometyme were vices, be tourned to ma=ners.

That whiche the ill man most dredeth, shall come vnto him, & that which he desireth shall be geuen vnto good men. Salom.

The ill man shall vanische a=way lyke a storme, the good man shall stande faste, lyke an euerlastyng foundacion.

The warke of an yll manne is euer vnstable, he that soweth good warkes, hath a sure ad=uauntage.

Doo thou none euyll, and none shall come to thee, Leaue euill company, and euyll wyll forsake thee. Eccles.

If a Mozian may chaunge his skinne, oz a libard, his spots Hyerom.

tes, ye may also do good, when ye are brought vp in ill.

Seneca. To him that doth ill, there is no greater penaunce, than that he displeaseth all men, and contenteth not him selfe.

Justice.

Tullius. NO man may be iust, that feareth either deth, paine exyle, or pouertee, or that preferreth their contrarie before very equitee.

The foundacion of perpetuall preyse and renowme is iustice: without the which nothinge is commendable.

Agesilaus. Kynge Agesilaus beyng demaunded, whiche was the better either Justice or Fortitude: he aunswered, if all men were iust,

tuft, we neded no fortitude.

The glory of a good man is to do iuſtice. Eccleſ.

Iuſtice exalteth the people, but ſinne maketh people wretched and miſerable.

The emperour Alexander, hearyng that a poore olde woman was ill intreated with one of his ſouldiours, he diſcharged him, and gaue him in bondage vnto the woman, to gette hir hir liuyng with his crafte, for as muche as he was a carpenter. Alexand. the emperour.

Ariſtides, called the ryghtuous, beyng demaunded of one, If he were ryghtuous of his owne nature. Nature, ſayd he, hath muche holpen me thereto, but yet by mine induſtrie, I Ariſtides.

haue holpen hir also.

Salom. In the path of iustice is life, the way that turneth therfrom, leadeth to death.

Iustice mounteth the people in honour, sinne maketh people wretched and miserable.

Eccles. Be not ouermuch iust in extremitee, and fauoure no more than is necessarie.

Eccles. My sonne, despysyng wisedome, kepe thou true Iustice, and god almighty will geue it vnto thee.

Ambros. He is a iust man that spareth not hym selfe.

Iudge.

Talo. A Louynge to the iudge of the people, so bee his officers.

Duche

Suche as be rulers of a citee, suche be the commons.

Presentes and giftes make blynde iudges. Eccles.

Couet not to be a iudge, except thou be of power able to subdew iniquitees, leaste perchance thou shalt feare the state of a great man, and geue occasion of rebuke in thine owne pastinesse.

Euerlastyng wo shall be to them, whiche make vnrighteous lawes, and doo write agaynst iustice, to the intent that they will oppresse poore menne in iudgement, and violentely subuerte the cause of the people. Isaiae.

All do loue presentes, and folow rewardes, to the fatherless childe they do not minister

iustice

Iustice, the poore widows matter commeth not before them.

Sapien. Here therfore ye kynges, and vnderstande ye. Learne ye iudges of all partes of the worlde. Gyue eares ye that rule ouer multitudes, and delite your selfe in the trouble of people, for power is giuen to you frō our lorde, which shal examine your actes, & inserche your thoughtes, for whan ye were ministers of his kyngedome, ye iudged not straitely, ne kept the lawes of true iustice, ne went after his pleasure, horribly and shortely he will appere to you: for most sorest iudgementes shall bee to them that haue rule ouer other. To the poore mā mercy is graunted, but the mighty man

shall

shal suffer mightily tourmentes.

Take thou no giftes, whiche to make wyse men blynde, and peruerte the woordes of theim that be righteous. Moyſ. Deutr.

Iudgement.

He that iuſtifieth an vngracious perſon, and he that condemneth a good man, they beſoze god be both abhominable. Salom.

The kite in the ayze knoweth hir time, the turtell, the ſtozke, and the ſwalowe doo come at their ſeaſons, my people know not their lozdes iudgement. Ierem.

A good man will not in his friendes cauſe, doo againſte a weale publike, agaynſte his oth, noz againſt the truſt which Tullius.

is

is put in him, for he lateth aside the personage of a freende, whā he taketh on him a iudges office.

Alexand: Auguſt. The emperoure Alexander woulde neuer suffer to be solde the office of a iudge, or greate authoritee in the execucion of lawes, saiyng. Needes must he sell, that doth bye. And I will not let that there shall be marchauntes of gouernaūce, which if I doo suffer, I may not condemne: for I am ashamed to punish a man that bieth and selleth.

Themistocles beyng the chief iudge in Athenes, when there came to him a greate musician, whyche desired of him a thyng some what against iustice: Themistocles

mistocles aunswered, if in sin-
gynge thou doest not regarde
numbre and time, thou arte not
worthy to be called a good inu-
sician: nor I a good iudge, if I
wolde preferre before the lawes
the priuate fauour of any one
person.

Ignorance.

If a blinde man do take vp-
pon him, to leade one that is
blinde, they both shall fall in
the diche. Christus apud Matth.

Sapience and doctrine of foo-
les be dispised. Salom.

Ingratitude.

He that dothe render an
euyll tourne for a good,
euyll shall not departe
from Salom.

from his house.

Sapien. The hope of a person vnthāk full, shall relent like winter is and as water superfluous sh vanish away.

Chryso. The greater benefites th men doo receiue, the more gre uous iudgement shall be giuen them, if they do offende.

Seneca. A good man doth all thyng wel, if he do al wel, he cannot b vnkinde.

He that thinketh alwaye t craue, forgetteth what he ta keth.

In couetise nothyng is mor than that she is vnkinde.

He taketh away the mutuall course of gyuynge and takyng good tournes, who so euer neglecteth to rēder equall thāke

to him that deserueth it.

That is a person dishonest, whiche knoweth howe to take benefite, and not howe to requite it. Plaut.

Idelnesse.

THe good Emperour Antonine withdrew from diuers persons their pēcions and salaries, perswuyng theim idel, saying, that there was nothynge more reprochefull or cruell, than that they should gnaw and deuoure the weale publike, whirhe with their labour nothynge increassed it. Antonin.

Idelnesse hath taught muche vnhappinesse. Eccles.

Paulus He that will not worke, shall not eate.

Seneca, Some times be take from vs sometimes do escape vs, some flowe away not vnwitting vnto vs, but the foulest losse of time is of that, whiche by our negligence doeth slippe away from vs.

Idelnesse weareth strengthe as ruste doth yron, the bronde vnsterred bourneth slowly, and if he be moued, he causeth the fyre eftsoones to kendle.

Tullius We are not brought vp so by nature, that we should seme to be made for game and solace, but rather for grauitee, and for some studies more serious and weightie.

Seneca, Idelnes without lernyng is death,

death and the graue of a quicke man.

Inordinate appetite.

The roote of all mischiefe is inordinate appetite, which some men folowyng, haue erred frō faith and brought them selues into many sorowes. Paulus

There are three thynges specially, whiche men be wonte to desyre inordinately, richesse, bodily pleasures and great auctoritee. Of richesse do procede ill thynges, of pleasure dishonest thynges, of auctho̅itee vaine thinges. Innocen.

There is no griefe in lackyng, but where there is inordinate desire in hauyng. August.

Seneca. That whiche is other mens, liketh vs beste: that whiche is our owne, liketh best other.

To flee inordinate appetite is verate nobilitee: but to subdue it, it is roiall and princely.

Tullius The reasonable minde muste iudge the to be rich, not thi possessions or mens estimacion.

Cunnyng.

Didymus. A Man to perceyue that he is ignorant, is a token of wysedom, like as to perceiue, that he doth wronge, betokeneth iustice.

Paulus. In muche cunning is muche indignacion.

Lactan. Counnynge causeth vs to know, whither we shall come: vertue, how that we may thither

ther come, the one without the other littell auaileth: for of cũnyng springeth vertue, of vertue perfecte felicitee.

Counnyng is to know God, and to imbrace vertues, in the one is Sapience, in the other is Justice.

Science is a knowlage conuenient, stable, and neuer declinyng from reason. Galenus.

Esteeme thou much cunnyng to be more woorth than coyne, for this shortely decaieth, counnyng euer continueth. Socrat.

The wyse Solon made a law in Athenes, that the childe shoulde not be bounden to succour his father, of whome he had receiued no maner of doctrine. Plutar.

Kynge.

Sene. de clemencia.

HE is in great error, that thinketh a kynge to be safe in his person, where nothyng may be safe frō the king, sens suretee is assured by mutuall suretee.

Theopompus.

Theopompus kynge of Lacedemonie, vnto one that demaunded of him, how a kynge moughte moste surely keepe his realme, and defende it, saide, if he geue to his counsellours liberte to speake alway truthe, and to his power neglecteth not his subiectes, whan they be oppressed.

Salom.

Trouth and compassion keepeth a kyng, and his place of astate with mercy is stablished.

O ye kynges, if ye delite in highe places, and sceptoures make muche of sapience. Sapien.

Moste happy is that publyke weale, where either men studious of wisedome doo reigne, or where the kynge is studious of wysedome. Plato.

To be in a fury, it may be called womanly. Seneca.

It neuer beseemeth a kyng to be angrie.

If thou wilte subdew all thynges vnto thee, subdew thy selfe vnto reason. If reason rule thee, thou shalte rule many.

It beseemeth men to feare their prince, but muche more to loue him.

Lendyng and borowynge.

Salom. Lende not to a greater than thou art, and if thou haſt lende, accompte it for loſte.

Loſſe of a freende, or of goodes.

Salom. HE that is robbed and loſeth his cote, where he hath no mo, if he had leaſer lamente him ſelf, than to looke aboute him, & prouide how to eſcape from colde taſkyng, and to finde ſome thynge to couer his ſhulders with, wolde ſt thou not thinke him to bee a naturall foole? Thou haſt buried him, whome thou didſt loue: Seeke now for him, whome

whome thou maiest loue. It is much better to prepare excloncs afend, than to wepe for a frēd.

Labour.

By custome of labour wee shall make the peine more easy to suffre. Tullius.

Cato in an oracion, whiche he made to the men of armes of Numantia, saide, Consider in your mindes my felowes, that whā ye do a thyng wel by labor and trauayle, the labour soone passeth, the thynge well doone, alway remaineth. But if ye do yll by inordinate pleasure, the pleasure soone vanisheth, but the deede that is yl done, neuer remoueth. Cato.

It is a tooken of a feeble Pontanus.

and

and tender courage to flee frō thynges laborious and peinefull, of the forbearyng wherof, slouth is ingendred, and nicenesse, and their continuall companion vnthriftinesse.

Salust. To labour in vayne, and a man weriyng him selfe to get nought but displeasure, is extreme peuishnesse.

Lawe.

Liuius. 33. NO law is to al men commodious, it is enough if to the more parte, and in ageneraltee it be sufficiēt

Cecilius. Sharpe punishment of vnlefull actes is the discipline to liue well and warely.

Plutar. The kyng Antiochus wrote to the cities, beynge vnder his obey-

obeysance, commandyng them, that if he required them by his letters to doo any thynge that was contrary vnto his lawes, that as to him that was ignoraunt they should repugne and deny it.

Traiane the emperour most noble and valiant, by no marciall affayres mought be called from geuyng lawes to his people, but that now in one place, sometime in an other, he wolde sit openly and here suites, and also geue iudgementes. Dion.

The law is good, if it be lefully vsed.

The people that are without lawe, and do that whiche in the lawe is contriued, they be a law to themselues. Paulus.

This

Tullius. This is ones certaine, lawes were inuented for the preseruation of people and countreies, and for the quiet and prosperous life and astate of men that liue vnderneth them.

Arcesilaus Lyke as where there bee many phisicions and medecines, there are many diseases, so where as ar many lawes, there be many mischieues and greatest iniuries.

Lawes.

Modestinus. Where men apprehended in lyttell trespas, some be greuously punished some vneth are touched, it is great cause of discorde in a weale publike.

Tullius. Law is a high reason ingendred

dred in nature, which commandeth that whiche ought to bee done, & forbiddeth the contrary

Lawes of men may be lykened to copwebbes, which do tie lettel flies faste, and with great flies are brafte. Anaxagoras.

Lechery.

LEchery is enemie to God and enemie to vertues, it consumeth all substance, and delityng in the appetite present, letteth that a man can not thinke on pouertee, whiche is not longe absent. Augustt.

If we will consider the excellencie of mans nature, and the dignitees therof, wee shall wel perceiue, how foule & dishonest thing it is to be resolued

in

in lechery, and to liue wantōly.

Contrary wise how honest and fayre thing it is to liue temperately, continently, sadly, and soberly.

Youth vntemperate, and ful of lechery, maketh the body to be in age withered and feble.

Libertee.

Hyeroni. IN verie muche libertee it is harde to be moderate, or to put a bridell to wanton affections.

Seneca. They be out of libertee, that doo not labour in their owne businesse, they slepe at a nother mans wynke, and set their feet where an other man stepped.

What is elles libertee, but to lyue as thou wouldest?

Trus

Truely of ouermuch licence Terentius
happeth great pestilence.

Liberalitee.

HE onely is liberall, the which spendeth after his substaunce, and as it is nedefull. Aristotle ethic. 4.

Liberalitee is not in the multitude or quantitie of that whiche is geuen, but in the facion of him that geueth. for he disposeth it after his substance. Aristotle.

He geueth very late, that geueth not vntil his frēd craueth. Seneca.

Beware that thy benefit exede not thy substaunce, for in suche liberalitee is an appetite to take vnleafully, that there lacke nothynge to giue away bounteously: for where men

gene and be nedy, they be constrayned to plucke eftsones frō other, of whome they purchase moze hatrede then fauoure of theym that they gene to.

¶ In geuinge, these thinges must be considered, what thing and to whom, howe, where, and wherefoze thou genest.

¶ Whan thou emploiest a benefite, chose such a persone as is plaine and honest, of good remembrance, thankfull, abstaynyng from the goodes of other, no nygarde of his owne: and specially to al men beneuolent.

Tullius. ¶ The greatnesse of the benefite is declared, oz by the cōmoditee, oz by the honestee: oz by

Valerius. the necessitee.

¶ There bee two fountaynes, whiche

whiche do approue liberalitee, a sure iudgement, and an honest fauour.

Life euerlastyng.

O The deepe richesse of the wisedom and knowlage of god, the iudgementes of them, how impossible is it to comprehende? how impossible is it by sekyng to finde them? Who knoweth the minde of the lorde, or who was his counsailour, or first gaue it to him? and he shalbe recompēsed. For of him and by him, and in him are al thynges: To him be glory vnto the world of world? Amen.

Paulus.

Wisdom.

That which god hath prepared for them that doo loue him,

August.

faith doth not take it, hope with not touche it, charitee doeth not apprehende it, it passeth all desyres and wishes, gotten it may be, esteemed it cannot be.

August. Wee may lightlier tell what is not in the life euerlastynge, than what thinges be there.

There is no death, there is no waylyng, there is no werynesse, there is no sickenes, there is no hunger, no thirst no chaufyng, no corrupcion, no necessitee, no heauinesse, no sorow.

Loyaltee.

Salom. The liyng lips are to God abhominable, they that do truely, do please him.

Malice

Malice.

VVho that prouideth for an nothers distruction, let him be sure, that a like pestilẽce is prouided for him, so that of a lyke thing he shall soone after be partener. Tullius.

By malice a man sleeth his owne soule. Sapien.

Malice drinketh the more part of his owne venim. Serpentes, the venim whiche they haue for the distruction of men, without their owne petill they keepe it, malice hurteth him most which doth reteine it. Seneca.

Mariage.

Like as in chaffe or heares of an haare, fyre is soone kendled and soone put out, except some Plutar.

other thyng be mixte with it to nouriſhe and keepe it: ſo loue ſodainly inflamed in man and wife with beautee or perſonage may not dure longe, except beyng ioyned with good condicions, it be nouriſhed with wiſdome, and therby receiueth a liuely affection.

Women that had leuer rule fooliſhe huſbandes, than obey wiſe men, be like them, whiche wold rather leade a blind man, than folow him that hath both ſight and good vnderſtandyng.

Houſe and gooddes wee receiue of our freendes, a wyſe wife is properly geuen of god.

Departe not frō a wife that is ſadde and wiſe, whithe thou haſte taken in the feare of god,

the

the grace that is in hir honestee surmounteth all richesse.

¶ Art thou bounde to a wife? seke not to be loused.

¶ Art thou lose from a wife? Paulus
seke not to be maried.

¶ Mariage in all thinges is honourable, and the bed immaculate, for god shall iudge fornicatours & also aduoutrers.

Themistocles a noble man, Themistocles.
hauinge but one daughter, demaunded of hir, whether she wold be maried either to a pore man haunige worshipfull maners, or to a great manne with lewde condicions. She answered, Syr, I had leauer haue a man lackyng possessions, then possessions lackyng a man.

The vyce of a wife is eyther Varro.

ther to be taken away, or to be suffred. He that taketh it away maketh the wise more commodious, he that suffereth, maketh himself better, by obteynyng of pacience.

Mercy.

Seneca. MErcy is a temperaunce of mynde in the power to aduenge.

Compassion regardeth not the cause, but the astate of person. Mercy is ioyned with reason.

Tullius. Nothyng is more commendable, nothing is more worthy to haue place in a greate man, than placabilitee mercy.

Christus in Mat. Blessed be they that ar merciful, for thei shalbe sure of mercy

As

Among many vertues none is more wōderful, or more gracious thā mercy, for in nothing men do more approche toward god, than in gyuyng to menne health. Fortune may doo no more, nor also nature can will no more, than preserue life.

Maners of men.

IN felicitee is imperfection, where thinges dishonest doo not onely delite but also content, and there ceaseth hope of all remedie, where that whiche was vice is turned to be maners. Seneca.

Nature.

Wittes inforced do bryngе thynges ill to passe. The la- Seneca.

boure is in vaine, wherein nature striueth.

¶ All nature of beastes, fowles, serpentes, and of all other things by mās nature is tamed

Iacobus. ¶ That whiche is infixed and ingēdzed by nature is not lightly remoued by crafte.

Seneca. ¶ Thou dooest naughte thou man moste vnkynde, whiche saiest, that thou haste nothinge of god, but of nature. I telle the, Nature without God is nothinge, nor god is without nature, but both are one, and be not diuers in office.

Necessitee.

Q. Curt. NEcessitee makethe that quicke, which els would be dul, and oft times dis-

paire

paire is chiefe cause of hope.

Suffer and blame not that which thou maiest not escape. P. Mimus.

Thinke howe they that bee glued, take first greuously the weight of their yrons, and lette of their going. At the last, whã thei leaue to disdain these thinges, and doo determine to suffre them, necessitee compelleth them to beare it valiantly, and custome to thinke the pain easie Seneca.

It is Necessitee that in perill of wrecke discharged the shippe of his burdeine. It is necessitee, that by pluckynge downe houses doo keepe theim from brennyng. Tyme maketh necessitee a lawe.

Banket of Nobilitee.

Lactan. What nobilitee riches or puissaunce may be stedfaste and sure, sens god may make kinges baser ye than those that be lowest?

Hieron. The only libertie before god is, not to doo seruice to sinne.

The chiefe nobilitie before god is, To excell in all vertue.

Chryso. What auaileth noble linage to him, whiche is with vilayne maners reproched? or what reproch is a poze stocke vnto him, whiche is with good maners adourned?

He that bosteth alway of his auncestours, declareth himself to be vnworthy of praises.

Salust. The moze honourable that the

the life of the auncestour is ac-
te esteemed, the moze repzoch-
full is the vice of the linage that
them succedeth.

Iphicrates a valiaunt cap- Iphicra.
tain, but the sonne of a shoema-
ker, beyng therwith imbrayded
of Hermodius a noble maune
borne, aunswered in this wise:
My bloud taketh beginnyng at
me, and thy bloud at thee now
taketh hir farewell.

Obstinacie.

To resist in vaine and with Salust.
much trauaile, to get nought
but displeasure is extreme foly.

Obedience.

What maner of obedience Pontanus.
may be there, where vice
is muche made of, and
rulers

rulers not regarded, whose contempt is the originall fountain of mischiefe in euery weale publike.

Paulus. Ye seruauntes obey ye your soueraignes carnall in al thinges, not seruyng to the eye, as it were to please mē but in simplicitee of thought, fearyng almightie god.

Salom. Better is obediēce thā sacrifice.

Paulus. He that resisteth authoritie, resisteth goddes ordinance.

August. It is a generall couenaunte made by mankinde, to be obedient to kinges, howe muche more vnto god, which reigneth ouer all creatures?

Bernar. If thou wilt be wise, be euer obedient, for it is written, Desirest thou wisedom, than kepe

the

the commandementes, and god will geue hir vnto the.

¶ Theopompus the kynge of Lacedemonia, to one whiche saied, That the countrete was well kepte, because that kinges there knewe how to gouerne: he aunswered, No not so, but rather because the people knoweth how to obey them. Theopõm

¶ Some fautes of rulers and officers ought to bee tollerate, for he that goeth aboute to correct, shal not profit so much, as vse to disobey their superiours shall bring to men detriment. Aristotle

Pacience.

THe patient man wil suffre for a tyme, and after shall comme restitucion Eccles.

of

of gladneſſe.

All that happeneth vnto the, ſuffre in thy trouble, and haue patience alway in thy pouertee: For golde and ſiluer are proued with fyre and men be acceptable whan they be in the ouen of worldly aduerſitee.

Ambroſ. Better is he that contempneth wronge, than he that is greued therwith, for he that contemneth it, doth deſpiſe it, as if he felt it not, but he that is greued therwith, is tourmẽted, as if he felte it.

Seneca. If thou wilte be noble of courage, ſuppoſe that no diſpleaſure may happen vnto the, but ſay this of thine enemy: he wold haue hurt me, but he hurteth me not: and whã thou perceiueſt

ceiue ſt him to be in thy dangee, thynke that to be vengeaunce ſufficient, that thou moughteſt be reuenged.

¶ Peace.

Bleſſed be they that make peace, for they ſhalbe called the chyldren of god. Chriſtus apud Matth.

Euery realm deuided againſt it ſelfe, ſhalbe made deſolate, & euery cite or hous in it ſelf deuided, ſhall not ſtande or abide. Idem.

He that hath not peace of the hert, the mouth, & the act, ought not to be called a chriſten man.

He that puniſheth his body, and keepeth not concorde, he praiſeth god on the taber, and not in the quier. Auguſt.

¶ Periurie.

He that prouoketh a man for Hieroni.

so sweare, and knoweth that he shall sweare falsely, he is worse than a murtherer, for a murtherer sleeth the body, but he sleeth the soule, ye two soules togither, his, whome he procured to sweare: and also his owne.

Tullius. The punishmente of periury by godes law is death, by mās law perpetuall infamy.

August. I say vnto you, that ye in no wise doo sweare, least by that sweeryng ye come to the poynt to sweare lightly, and that by lightnesse ye come vnto custom and from custome ye fall into periurie.

Jerem. He that is ready to bee forsworn, he seemeth to be sworne before he sweare falsly, for god iudgeth

iudgeth not onely by dedes but also by thoughtes, whiche proceded from the herte.

No man sweareth often, but he is sometime forsworne, lyke as he that vseth to speake much speaketh somtime thinges out of reason. Idem.

He is a double offender, that taketh the name of god in vain and deceiueth his neighbour. Isidorus.

Perill.

There is nothyng so sure, that it is out of danger, perchance of that thynge which is of no puissance. Q. Curt.

If thou maiest not clerely escape out of perill, choose rather to dye honestly, than to lyue shamefully. Socrat.

Pouertee.

eneca. IT is soone made redy and easie, that nature desireth, to thinges superfluous, sweate is required.

auid. The pacience of pooze men at the ende shall not perishe.

a:om. Better is littel in the feare of our Lozde, than great treasure, which will neuer be saciate.

ugust. They be pooze in spirit, which when they doo good, they giue praises to god, whan they doo il, they lay faute in them selfes.

mbros. The life of man is not in a boundaunce of richesse, but in vertue and faithe, this treasure shall make thee a riche man, if thou be riche to godwarde.

eneca. If thou wilte lyue after nature,

ture, thou shalt neuer be poore, yf after thine opinion, thou shalt neuer be riche.

Prayer.

GOd is farre from theim, whiche doo not honour him, and gladly he wyll here the prayers of good men. Salom.

Watche and praye ye, that ye enter not into temptation. Christus

Thy prayer is thy speche vnto God, whan thou redest, god talketh with thee: whan thou prayest, thou talkest with god. August.

The twoo winges, wherwith a man fleeth vnto god, be these, if thou forgeuest him, whiche hath offended thee, and helpest him, who hath neede of thee. August.

With fastyng, corporall pas- Hieron,

tions ar to ir cured, with prais the pestilence of mans minde is to be healed.

Prudence.

Seneca. It is a pestilent puissaunce, to be of power to do harme.

Prodigalitee.

Tullius What thing is more foolische, than to indeuour thy selfe to doo gladly a thyng, that thou maiest doo it no longer?

Tullius. Excessiue expences of that whiche shoulde mainteine thy household, drinketh vp the fountain of iust leberalitee.

Prosperitee.

August. If god suffre yll men to haue much prosperitee, than his in-

digi-

dignacion is muche more greenous. If he leaue il deedes vnpunished, than is his punisshement more dredful & perillous.

The world is more daungerous laughyng than lowryng. Idem.

If thou haddest the wisedom of Salomon, the beautee of Absolon, the puissaunce of Samson, the longe life of Enoch, the richesse of Cresus, the power of Octauian, what can all this auayle thee? whan finally the body is geuen to wormes, the soule vnto diuels to be with the riche man in pein euerlastyng. Hieroni.

In all fortunes aduersitee, the moste vnhappy chaunce is, to haue ben ones happy. Boetius.

Perfite felicitee is the vse Aristotle

of vertue.

Seneca. Muche abundaunce maketh corne to lye, bowghes are broken with their owne burdeine, the fruite that cometh often, cometh seldome to ripenesse.

Providence.

Plato. PLato doeth liken mannes life vnto a chance of dice, the better it is, the more is it desired of him that casteth it, but whatsoeuer chaūce commeth, there is good craft in the vsyng of euery thinge as it happeth, thone is not in vs, that is to say, what we shall throwe: the other is in vs, if we be wise, that is to say, to take in good worthe the chaunce that dooth fall, and appoint to euery thing his

his place, so that the thyng that well chanceth, may profitte vs, and that whiche euill chanceth may not indamage vs.

Pride.

THyze kindz of thinges my soule hath much hatred, and I am muche discontent with their dispocis. Eccles.

A pooze man proude, a great man a lier, an olde man a foole and lackyng discrecion.

God resisteth them that bee proude, and to them that bee humble, he geueth his grace. Iacobus.

Be not proude in wisedome, in strength, noz in richesse, it is one god that is wise, puissant, and full of felicitee. Phocilides.

Prudence.

Fullius. Prudence consisteth in the knowlage of things good & yll.

Salom. A wise man doth all thyng by counsayle, and a foole soone discouereth his folly.

Eccles. More easie may one resist ill motions, than rule them, and more easily refuse theim than moderate them.

Liui. 30. To him whom fortune neuer deceiued, it is no folye to remembre the vncertaintee of future aduentures.

Salust. The helpe of God is not only gotten with wishes & praiers but by vigilant study, dilygent executyng, and wise counsellyng all thinges come to passe.

Socrat. Separate them that do craftily

ally flatter thee, from those that do faithfully loue the, lest ill men haue most profite by thee.

Bee sure of freendes, that speake not ay pleasantly. Aeschilus.

Those which to content the will speake vnthriftily, forbid them thy house, and put them out quickely.

Promise.

These promises are not to be kept which a man maketh either by feare compelled, or by craft, deceiued. Tull. de offic.

The noble king Agesilaus, to one which said to him, ye haue promised: By god saied he, that haue I, if it be right, if not, I shall spake, but I promised not Agesilaus.

is credence, that is to say, constantnesse and trouth in sayings and promises.

Tullius. Those promises are not to be kepte, whiche bee harmefull to them, vnto whom thou hast promised, or by the which thou shalte receyue more detriment, than they, to whom thou madest promise, may thereby take profitte.

Seneca. O the shamefull confession of fraude and commune mischief of man: more credence is geuen to mens signettes, than to their soules.

Pastyme.

Tullius. Offic. 1. NAture broughte vs not forth, as we should seme to bee made for pastime and

and solace, but rather to gra-
uitie and studie of more weigh-
ty importance.

Recreacion of wittes are to
be suffred for whan they haue a
while rested they sprynge vp of
ten times more better & quicker.

Publyke weale.

TO vse the publike weale for a particular gaine or aduauntage, is not onely a thyng foule and dishonest, but also mischeuous and very abhominable. Seneca.

To chaunge sodenly the customes and disposition of people, and with newe lawes hastily to rule theim, is not onely harde, but also vnsure, as the thing that requireth much time with Plutar.

with great power & authozite.

Lyke as the hand deuided in fingers, is therefoze neuer the feebler, but to euery purpose is the apter and redier: so he that topneth to him other in the gouernance of a weale publike aided with company, shal accomplishe the thynge in experience the moze effectually.

A pzince of a weale publyke ought with all study and diligence to expel & dziue out of his countrey ambicion and sumptuous expences, wherewith the minde being nouriched and stirred, is made moze cruel and fierce, And with a prodigalle wantonnesse appereth to be riotous: and yf hee can not bzynge it to passe, at the leaste let

let him abhorre them, and kepe
him selfe from them. and resist
in his power those that desyre
it, and with all mischiefe doo
they to atteine it.

Dwel not (said Plato) where superfluous expences do surmounte the reuenewes, nor where ill men be more made of than good men, nor where the riders, for the more parte bee lers. Plato. Laertio.

Quietnesse of minde.

ARt thou put from thyne office? thou shalt be the more at home, & the better apply thine own busines. Thou labourest to bee nigh the king, but thou art disappointed, thou shalt liue more Plutar.

surely, and in the lasse business. But thou art sourmoiled with muche care and businesse, ye warme water (as Pindare sayeth) doeth not so sweetely ease and comforte the delicate membres, as honoure ioyned with authoritee maketh labour pleasant, and to sweate easily.

Seneca. To him that would be quiete and liue in moste suretee, the right waye is, to set nought by exteriour thinges, and to be only contented with vertue: for who so euer esteemeth any thing to be aboue vertue, ye or to be good, but vertue onely: he setteth foorth his brest naked to all thynge that fleeth from the hande of blynde Fortune, and with great study and diligence

aby-

ſhideth hir ſhotte.

Reaſon.

NOt only foꝛtune helpeth menne that be valiannt (as is the olde pꝛouerbe) but reaſon muche moꝛe, which as it were with pꝛeceptꝫ, confirmeth the puiſſaunce of pꝛoweſſe. Tullius

What thyng in man is beſte? Reaſon: foꝛ by that he goth beſoꝛe beaſtes, and foloweth the Goddes. Wherfoꝛe a perfecte reaſon is that good, which pꝛoꝛpely belongeth to mā, al other thinges is to him cōmune with beaſtes. Foꝛ if he be ſtronge, ſo is the lyon, if he be fayꝛe, ſo is the pecocke: if he be ſwifte, ſo is the hoꝛſe, I doo not ſay, that

in euery of these thynges, the other surmounte him, for I seeke not that thyng, whiche is most excellent in him, but that which is his owne, and belongeth proprely to him, for as he hath substãce, so hath the trees: & as he hath voluntary meuing in likewise hath not onely the beastes, but also the wourmes, If he haue a voyce, so hath bogges, and muche louder, the egles more sharpe and persyng, the bull much greater, the nightyngale sweeter. Than what thynge proprely is a mannes owne? surely reason: for that beynge in the right cour'e and perfecte, maketh a man full of felicitee.

Reli-

Religion.

REligiō pure and immaculate in the sight of god is to succour poore children & widowes in theyr tribulacion, and to keepe themselfe vncorrupted in this temporall worlde. Iacobus.

Hye is a stronge theefe, and tourneth goddes house into a theues cabin, that of religion vseth promotion. Hieron.

Reporte.

AMong thy friendes detracte not the kyng,, nor in the most secrete place of thy chambre, reporte none euyll of a greate man: for the byrdes of heauen wyll

beare about thy voice, and they that haue fethers, wil tell thine opinion.

Richesse.

Q. Curt. TOo much richesse maketh place to losse.

Some thinges be more easily gotten than kepte.

Salom. Riches shall nothyng auayle whan god will take vengeance: good deedes shall deliuer man fro damnacion.

Salom. Substance sone gotten shall appaire: and that which is gathered by litell and litell, shal increase in thy handes.

Richesse becommeth not a foole, nor a vile seruãt to haue rule ouer ꝑinces.

He that gathereth treasure with

with a toungue full of lies; is vainglorious and folysh, and at the laste shal fal into the hal-ters of death.

That riche man is blessed, that is founde without blemish and that foloweth not richesse, nor putteth his truste in money and treasure. Let se who is he, and we will commend him: for in his life he hath doen wonders. Eccles.

They that wolde be riche, do falle into temptacion, and the snare of the deuill, also into many vnprofitable and harmes full desires, which drowne men in death and pardicion. Paulus

Commaunde thou the riche men of this worlde, that they presume not so highly, nor truste Paulus.

to the vncertaintee of their ry-
chesse, but to doo well in God,
that liueth euer, whiche geueth
vs abundantly, all thynges to
vse at our libertee, and to be
riche in good workes, and to
geue gentilly, to participate
with other, and to make with
their treasure a good founda-
tion for the time commyng, for
atteynyng to the lyfe, whiche is
very certayne.

Sapience.

Tullius. MEn called wise men are
not to be honoured for
euery woorde that they
speake, but for their sta-
bilitee and constancy in vertue.

Euripides. Prynces become wyse by
company of wyse men.

Sapien. The ardente desyre of wis-

dome bryngeth one to the euer=
laſtyng kyngdome.

O ye rulers of pleople, ſe that ye loue wiſedome, that ye may haue a perpetuall kyngdome. Eccleſ.

The roote of wiſedome is to feare God, and the braunches therof be of longe life. Eccle.

A wiſe herte & that hath vn=
derſtandyng, wil abſteine from ill deedes, and in wozkes of iu=
ſtice, his purpoſe ſhal pzoſper.

The thoughtes of a wiſe mã at no time, noz foz any fear ſhal be depzaued.

A temperate and moderate perſon needes muſte bee con=
ſtaunt, he that is conſtaunte, is quiet of mind, he that is quiete hath no veracion, and conſe=
quently no griefe oz diſeaſe: and Tullius.

all these thynges doo perteine to a wise man. Wherfore it foloweth no griefe or disease may be in a wise man.

Seneca. The greatest token and office of sapience is, that the dedes do agree with the wordes, and that the person be euer one and like to him selfe.

Let thy minde and thoughtes hereto extende: onely wishe and busily care, for to be with thy selfe alway contente, & satisfied with the goods that of thee do proceede, al other desires referryng to God.

Sapien. Wisedom excelleth strength, and the prudent person is to be preferred before him that is puissant.

A wyse mans ioye is so sure-

ly

ly wrought, that no fortune may breake it, and is alway and in euery place quiete: It dependeth on none other thing but it selfe, nor looketh for the fauour of man or of fortune.

Scripture.

All scripture inspyred of God is profitable to teache or to reproue, to correct, to instruct in iustice that the mā of god be perfect, & furnished vnto euery good work. Paulus.

The scripture and the creature serue both for this purpose that he may be sought for and loued, that created the creature and inspired the scripture. August.

It according to the saynge of Paule, Christe is the vertue Hieron.

of God and his wisdome, he that knoweth not scripture, knoweth not the vertue and wisedome of god: for the ignorance of scripture is lacke of knowlage of Christe.

Idem. Let vs not thinke that the gospell is in the wordes of scripture, but in the vnderstanding, not in the skin, but in the marrowe, not in the leaues of wordes, but in the deepe rootes of reason.

Simplicitee or plainesse.

Salom. The simplicitee of iust men shal adresse them to god, and the deceit of ill men, shalbe their distruction.

The iuste man that walketh in his simplicitee, shal leaue his chil-

children after him happy.

Prudence without simplicitee is malice and crafte, and simplicitee withoute prudence is maistresse of foly. Hyeroni.

Sicknesse.

Sufferaunce of sickenesse is tollerable, if thou cōtemne that whiche laste of all she doth menace. Seneca.

In many meates is hid much sickenesse. Salom.

Nothynge so muche letteth helth, as oft chaunge of medicines. The plant neuer proueth that is oftentimes sette. Seneca.

The first cure of sicknesse, is the preparacion of good ayre, which conserueth the harte. Io. Damascenus.

The

The second is moderacion and order of meate and drinke. The thirde is in direction of labour and reste: The fourth is, forbearynge to muche sleepe and watche: The fift is the discrecion in expellyng or stoppynge the humours: The sixte is the temperance of gladnesse, angre, feare, and sorow. The departynge of these from their equall temperaunce is cause of all sickenesse.

Superstition.

Q. Curt. Nothyng more effectually ruleth a multitude than superstition, els bee they vnruly, cruel, & mutable.

Tullius. Not only philosophers, but all our forefathers did euer separate

parate superstition, from true religion: for they which prayed all day, that their childerne mought ouerliue thē, were called superstitious, whiche name afterwarde was larger extēded.

He that is inclined to superstition, shall neuer be quiete.

Superstition is a madde erroure, for it feareth them, which ought to be loued, and whome he worshippeth, them doeth she violate, what diuersitee is it, whether thou denyest God, or speakest ill of him: Seneca.

Shamfastnesse.

That whiche thou arte ashamed to speake, be also ashamed to thinke. Hyeroni.

Sham

Seneca. Shamfastnesse is to be muche made of: for as longe as that abideth in the mind, there is yet a place for good hope to rest in.

Diogen. Diogenes beholdyng a young man blushe, saied vnto him: Son, be of good comfort, this is the right colour of vertue.

¶ Silence.

Phythagoras. Receyue not a swalow into thy house, that is to say, haue not in thy house clatterers and men full of language.

Chryso. An yll man is sooner vanquished with silence than with answeres: For malice is sooner styrred with woordes than refourmed.

Salem. Lyke as a cittee is, which standeth wide open, and is not cõpas

passed with walles: so is a mā which can not kepe silence.

Truth.

AL the waies of our lord is mercy and trouth. David.

Let thy tounge be ignorant of liyng & swearyng & loue so well truthe, that whatsoeuer thou spekest, think that thou swearest. Hieron.

Trouth most commonly, with many woordes is scattered to nothyng. Lactan.

Temperance.

TO a wel ordered coūtrey or citee those expenses be thought mete and conuenient, that be littell & moderate thende wherof is necessary and ho- Plutar.

honest, pleasant and thankfull: so that it lacke bothe repproche and domage.

Plutar. A temperate and moderate person, not wanton nor affectionate to his owne apetite, may be to no manne in his countrey chargeous, to no mā cruell or greuous, to no mā dangerous: For he is of Nature familiar and ientil, easy to men that wil come & speake with him, whose house is vnlocked, not shut, but open to all men, where euery manne, as it were in tempestes and stormes, may repayre for their succours.

What doeth that man lacke to liue in felicitee, whom valyant courage deliuereth from al sorow and feare, and Tempe-

rature

raunce calleth from carnall appetite, and letteth him not excede in foolishe reioysyng.

Tale bearers.

TEll no yll tales of God and his sainctes, nor reporte no yll of the prince of thy countrey. Salom.

TAll reporters bee to God odious. Paulus

More offendeth the tale beater that minisheth the loue in a mās hert from his nigh frende or neyghbour, than he that pulleth meate from the mouth of a hungry begger. For like as the soule is more precious than the mortal body: so is the foode of the soule of more estimaciō, thā the nourishment of carnayne. Hieron.

Banket of Vertue.

NO man maie be laied to lyue a shorte tyme, that hath attained of perfect vertue the perfect reward.

Gelasius. ¶ It beseemeth vertue to be free from all drede, and out of subiection.

Tullius. ¶ Vertu is euer one with most depe rootes perfectly set, whiche with no maner of violence may be distroyed.

Aristotle. ¶ It is the vertue of an honorable personage, commendably to rule, and also be ruled.

Paulus. ¶ Flee from younge and wanton desyres, and folow Justice, faithe, charites, and peace, with them whiche honour god with a cleane herte.

Vert

Vertue is to bee honoured, not the image of vertue, nor she is not to be honoured with censyng or prayer, but onely with a good will and purpose. Lactan.

Vertue is to restraine angre, to mitigate desyre, and refraine carnall pleasure. Paulus.

The fruites of the spirite is charitee, ioyfulnesse, peace, patience, bountesousnesse, goodnesse, longe sufferance, gentylnesse, faithe, temperance, continence, and chastitee.

As the commyng of one swalowe maketh not spryng tyme, nor one hotte daie or houre maketh not sommer: so one vertue maketh not a vertuouse persone, or one littell tyme in prosperitee, setteth not a man Aristotle

in perfecte felicitee.

Saluſt. Where riches is honoured, and eſtimacion rule and authoritee thereon attendeth, there vertu wareth dulle, pouertre is had in repzoche, innocencie is reputed foz ill will ez malice.

Voluptuouſneſſe.

Cato. CAto the elder inuehynge agaynſte the people foz their inozdinate lyuyng, ſaied, it is in vayne to talke to a bealy that lacketh eares.

Wyfe.

Salom. A Foolyſhe chylde is the fathers herte ſoze, and a bzawlynge wyfe is a houſe alway dzopping. A wyſe woman buildeth vp a houſe

house.

An vnwise woman will de-
stroye with hir handes that
whiche is builded.

That man is blessed that hath a good wife: the peres of them therby are doubled. Philo in Sapien.

No hed is more mischeuous than the hed of an adder, no wrathe exceedeth the wrath of a woman. Eccles.

It is more pleasaunte abyd-
yng with a Lyon or dragon, than to dwell with a vengeable woman.

Lyke as the climmyng on a sandy hill is to the feete of an olde man, so is a clattering wo-
man to a man that is quiete.

A woman if she haue loue-
rentee, is to hir husbande fro-
warde and contrary.

Geue not to the water th
ſerueth thy houſe neuer ſo lit
an iſſue: nor to an yll wyfe
cence to wander.

A conſtaunt wyfe reioyeth
her husbande, and in peace ſh
prolonge the terme of hys lyf

Aſtedfaſt woman is a golde
pilar ſet on baces of ſiluer.

Vainglory.

Paulus

LEt vs not be deſyrous of
vainglory, one prouoking
the other with mutuall
enuye.

Auguſt.

The vainglory of this worl
is a deceitfull ſweetenſſe, a
vnfruitfull labour, a continu
al feare, a dangerous aduanc
ment, a begynnynge without
prouidence, an ende without

repentance.

There is not so muche ioye in highe clymmynge vpwarde, as there is sorowe in fallynge harde downewarde, nor so muche renoume after victorie, as after ruine reproche of folye. Ambros.

What shoulde he that is stronge, auaunt of his strength, whom bodyly sycknesse bryngeth to feeblenesse?

What should the ryche man auaunte of his rychesse, whose hope by a theefe or a tyrante is soone disapoynted?

Virginitee.

VIrginitee is sister of angelles, vainquisher of lustes, princesse of vertues, Cyprian.

possessour of good thinges.

Paulus. The woman vnmaried, and the mayden vncorrupted, think on thinges that pertayne vnto god, to the intente to be holy in body and soule.

August. What profiteth a whole body with a minde corrupted? Better is an humble matrimonie than a proude virginitee.

Ambros. A maydens speche woulde be circumspect, sober, and seelde: not so excellent in eloquence, as in bashefulnesse. When thou speakest, let men meruayle at thy shamefastnesse: when thou speakest not, let them wondre at thy wisedome and sobernes.

Wyth

Wrathe.

A Foole immediately discouereth his angre, he that hideth his iniurye, is wise and craftie. Salom.

An angry person prouoketh contencion, but he that is pacient, appeaseth debate whan it is stirred.

Be not familiar with a man ful of angre, nor kepe not company with a furious personne, least thou lerne his waies, and cause thy soule therby to offēd.

Let euery man be swifte in hearyng, slowe in speche, and slowe in displeasure. Iacobus.

By wrath, wisedome is lost, so that it can not appere, what shoulde be doone, nor how it ought Gregor:

ought to bee doone.

Seneca. The chiefe remedy of angre is delaie, that the fury maye asbace, and the darkenesse that maketh wytte blynde, maie decaie, or at the least waie bee not so grosse.

Bias. Haste and wrath be the chief ennemies of counsayle.

Plato. Plato beeyng demaunded, wherby a wise man is best knowen, he sayde: A wise manne whan he is rebuked, is therewith not angry, nor any thyng the prouder, whan he is preysed.

Here endeth the banket of sapience.

To the right excellente and noble baron, my lorde Montiope, Thomas Paynell gretyng.

But that I hytherto haue marked excellente baron, bothe by philosophers, lawyers, oratours, poetes, & diuines, accustomably to haue been vsed, that whan so euer any of theym dyd eyther make or translate any excellent mās worke, they were wōt (for the defence therof) exquisitely to chose some one well learned or noble persone, to whom they shulde dedicate their labour: I at this tyme musyng, to whom I should ascribe this my rude translacion, before many other haue

haue chosen your excellence. Than if I vse an honest, olde, and approbate custome, who will blame me? If I choose an excellēt learned man, (I meane your lordeshippe) and borne of high bloud, who will not approue my dooynge? If I dedicate my small peines to you my especial good lord and patron, who can reproue me? Nor the smaleneſſe of this worke shall not withdrawe me to ascriue it to your lordeshippe: for oftentimes in small and compendious rules, are wont to be inclosed great wisedome and lernyng, as saieth Beroaldus in these verses.

Sunt hec parua quidem fateor
sed magna subinde.

Esse

Esse solent paruis deteri-
ora bonis.

Hoc adamas, gemmeque docēt:
que corpore paruo.

Oblectant reges, diuitibus-
que placent.

Nos contra horremus magnos
presepe gygantes.

Terremur magnis sepe
voluminibus.

And of a man of my degree and fortune, what other thig might be offered to you so riche, so high in dignitee? Statius writeth for Rutilius Gallus.

Sepe dies hos inter honores
Cespes, & exiguo placuerūt
farra salino.

Furthermore, if Agapetus abashed not to write this his littel booke vnto themperour Iustinian

Kinian, I without blame may dedicate the same to your goodnesse. I confesse it a small thing, but than I saie it is a booke of great wysedome and learnyng, conteynyng all these preceptes, by the which not onely a prince, but all other estates may learne to doo iustice, maie learne how by humanitee and gentilnesse, to order their subiectes and seruauntes. Is this small booke than vnworthy to bee muche made of? vnworthy to be dedicate to your lordship? vnworthy to bee accepted? vnworthy often to bee tourned? Is it a lyghte thynge for a prince, to learne iustely howe to rule his people, and to tempre euerye thinge by Iustice? Let theym

therfore that wil dispraise this small worke, because it is smal: but my truste is, that you (not considering the smalnesse therof, but the breefe preceptes of greate wisedome and learning therin conteined) will not only prepse it, but also (by godis grace) stille continually ensue the same. Thus I commend me to your lordeship, despring your gentilnesse gentilly (as ye be accustomed to do) to accept this my rude translacion.

THE PRECEPTES OF *Agapetus to the Emperour Justinian.*

Considerynge O mighty emperoure, that thou haste the highest and honourablest dignitee of all dignitees: thou shouldest honour and worschip him aboue all other, whiche hath reputed thee wooxthy of suche honour. For why, god in-likenesse of his celestiall empire, hath delyuered to thee, the sceptre & gouernāce of this woxlde, to instructe and teache thy subiectes to kepe iustice,

stice, and to punish them, which perswade the contrary, folowyng and obseruyng his lawes and his preceptes, and ordering thy subiectes as right and equitee requireth.

2 As the gouernour of a shippe in tempest doth watche diligētly, both for his owne sauegarde and his: so an emperour must kepe such diligent watche, that equitee and iustice be in suretee and so strongely repell the vehemēt waues of iniquitee, that the bote of this worldely common welth be not frusshed and broken with the waues of wickednesse.

3 Therfore we mortal men specially are taught and instructed with holy scripture, to knowe

sur selfe. For who that knoweth hym selfe, shall know god and he that knoweth god, shall be likened to god: truly he shall be likned to god, that is goddes seruant: he is goddes seruant, that doth nothynge contrary to goddes cõmandement, but that he thynketh bee pertaynynge to god: he speaketh as he thinketh and doth as he speaketh: which thyng no man maie doe effectually, without perpetuall continuaunce in goodnes.

4 No mã shoulde glorify or delyte in the nobilitee of his kynred. For why, bothe ryche and poore be ingendred of earthe. Therfore no man ought to exalte & preyse his vile & earthly kynred, but only glorify and re-

ioyse

ope in good & godly maners.

O man, loke and know thou 5
at ẏ higher thou art by god-
s helpe in dignitee: so muche
ou art more in his dette: ther
e thanke thy benefactoure
erof, whiche accepteth that is
e to him as merite, & for frēd
yppe doth frendshyppe: God
always the first that geueth,
d yet as he were our detter,
quiteth agayne our good-
sse to hym shewed, onely re-
uiryng for his gentilnesse and
ndenesse to vs, effectuall loue
d thankes.

Cruely there is nothyng that 6
keth a man so commendable
preise worthy, as to do that
desyreth to doe: and to wyl &
, that is good and rightouse.

Considerynge than, that th
power is geuen thee by almig
tie god, of the which in our
halfe thou hadst greatest ne
thou shalte will and doo
thyng, but as God (that h
geuen thee suche facultee
wer) willeth and commande
For truly nothyng is moze p
sant both to god and man, t
to doo iustice.

7 The vnstedfastnesse of the
worldely richesse ensue and
low the course of flowyng w
ters, whiche richesse he shal p
sesse and enioy but a while, th
thinketh him selfe of them m
sure. For shortely after, wi
the fallynge water, they w
leaue him, and enriche so
other. Therfore good and me

cifu

ful dedes be to man most sure
d stedfaste: for the merite of
m returneth euermore to the
fit of the good dede doers.
Because of this high & world- 8
empyre, thou art harde to bee
oken with all: and yet by rea-
of such power, thou shoul-
humiliate thy selfe: & there-
the spedilier admit poore
n to thy speche and presence.
hou shalt therfore the sooner
lowyng goddes rules) listen
poore men, that god may in
necessitee bothe kindly har-
to thee, and also helpe thee.
looke how we order other,
of god we shalbe ordred.
The pensifull and troubled 9
de of an emperour must be
rmore as pure as the glasse,

that so it maie by diuyne and godly lyghte, cōtinually glister and shine: and also that he by quietnesse of mynde may learne distincte and true knowlage of thynges. For truely there is no thyng that causeth man so well to marke and beholde what is to be doone, as a quiete minde and clere conscience.

10 Lyke as the mariner, a littell goynge out of course, hurteth and is noiful to those that saile with hym: and as the shyppe by negligence of the gouernor, perisheth & goth to wracke: euē so do the citees. For if a subiect do amisse, he hurteth himselfe more greuousely than the welth publyke: but whan the ruler, the gouernour or prynce mysdooeth,

he hurtethe the hol comminaltee, Therfore forasmuch as he must gyue a strayte counte, if he rule not well: it were nedefull, that he with exquisite diligence both speake and do euery thyng, and so auoide all danger.

These cercle & whele of these worldly thynges be oftentimes turned, the which ar turned somtyme this waie, sometyme that way. Truely in these thyngs is no equalitee: for in theim is neyther constance nor yet any sure foundacion. Therfore O moste myghty Emperour, amonge these chaungeable mouynges, and vnstedynesse of thynges, loke that thou haue a stedfast thought and mynde, with true sythe and pitee. 12

 Thou

12 Thou shalt flee & withstande the enticyng communicacion of flatterers, as thou wouldest eschew a sort of rauenyng crowes. For crowes pecke out the corporal eies: but flatterers blinde the vnderstandyng of mannes soule, whan they will not suffre him to perceiue the trouthe of thynges: For either they preise thinges that are worthy to be dispreised, or els dispreise thinges most worthy to be preysed: so that one of these twoo muste nedes folow, that is, either the commendacion and laude of ill and wicked caitiues, or els the contẽpts and dispreise of good men.

13 An emperours minde muste alway be constant. For why, to chaunge

chaunge with euery wauerynge and vnstedfaste thynge, is a token of an inconstant minde. Therfore thou shouldest cleaue and affixe thy selfe to good and vertuous men, which shall stablishe and make stedfaste thy kyngedome and empyre. Nor thou shouldest not prowdely elenate thy selfe, nor yet without reason to muche submitte thy selfe: but prudently after the vse and custome of wise men, surely to grounde thee in constance. For whosoeuer groundly thinketh vpon the deceitfulnesse of this life, and will also beholde the vilenesse and shortnesse therof: considerynge farthermore the bodily filthinesse, he wil neuer waxe proude, be he

in neuer so high a dignitee.

14 Aboue all other precious ornamentes that any kyngedome hath, the crowne of pitee and of diuine seruice doeth most right and ornate a kynges and an emperours maiestee. For why, erthely rychesse, fauour of the cõminaltee, laude and preise dooe soone vanische awaie, but the glorye of good and vertuouse lyfe, is immortall, & shall neuer be forgotte.

15 We thinke it much vnconuenyente, that the poore man and the riche shuld suffre like harme by contrary and diuers causes: The riche by abundaunce and great wel fare ar corrupted: the poore perysshe thorroughe fastyng and scarcitees. Father more

more, the riche possesseth all the worlde. the poore man hath not where he may set his foote. Therfore, to thentent that they bothe maie be holpe, they muste be ruled by deduction, that is, the riche must giue to the poore, and so the inequalitee shall bee brought to equalitee.

The tyme and season of pros- 16
perous lyfe, whiche certayne olde prophetes dyd pronostycate should come, whan wyse mē should gouerne and rule, or kynges ware philosophers, is now manifested & opened: For truely you geuing nowe and applyng your selfe to phylosophy and wisedom, are esteemed worthy to bee rulers: but specially whan in your auctoritee and

gouer-

gouernyng, ye decline not from
Tal.110. reason and wisedome. For if
to loue wisedome maketh the
philosopher, and the beginning
of wisedom is the feare of god,
whiche ye muste euermore re-
membre: who can say, but my
wrytynge is true, and as clere
as true.

17 For certayne we affirme thee
to be an emperour, seeyng thou
wilt ouercome and subdue thy
voluptuous pleasures. And thā
thou art crowned with the dia-
deme of chastitee, and thā thou
shewest thy selfe arraied with
the purpull robe of Justice. As
for all other thinges vanishe a-
way, these vertues be immor-
tall: all other pleasures and
worldly dignitees perishe: but

as

as these vertues be farre from all perille, so they bee euerlastyng.

If thou wilt be beloued and honoured of al men, looke thou healpe all men. For certainely there is nothyng that causeth a man to be beloued and honoured so soone, as to helpe & succour poore men: for the cappyng and knelyng that is done for feare, is fucate and figured flattery of feigned honour. 13

Thy empyre by all right and reasō is therfore the more worthy to be honoured and praised that it feareth and keepeth his ennemies vnder: and shewyng to his subiectes all kyndenesse, kepeth them in good prosperitee. Therfore, as it ouercō- 19

meth

meth his enemies by strenght of armies, so his subiectes by charitee & good loue surmounte and ouercome hys gentylnesse and goodnesse: Truly betwene these.ii. kyndes of humanitee & loue is no moze difference, than is betwene the tame shepe and other wylde beastes.

20 Though an emperour in bodi be lyke all other, yet in power he is lyke God, and mayster of all men. For in earthe he hathe no peere. Therfore as god, bee thou neuer chafed or angry: as man, be thou neuer proude: For thoughe thou bee lyke God in face, yet for al that thou art but erth, which thyng teacheth thee to be equall to euery man.

21 Accept and fauour them that

giue

geue the good counsail, but not those that flatter the: good counsailours consyder, what ought to be done: flatters consyder, what may please men of might: which flatterers are lyke mens shadowes: For they gayneſay nothyng, but alowe and preise what euer is saied.

Be so to thyne, as thou woldest that god shoulde bee to the, For as we heare other, so wee shalbe herde: and as we fauour other, so God will fauour vs. Therfore let vs first shew mercy & be merciful, that in like maner we maie obteine mercy. 22

As a fayre glasse expresseth the very true phisnomy of mã, that is, of goodly & beautiful persones their beautifulneſſe, and of 23

ill

yll fauoured their ill fauour: so the rightuousnesse & equitee of God is lykened to our dee= des. For after our deedes, God will rewarde vs.

24 Doo that ye intende coldely, but yet doo it speedily, that ye purpose to doo. For foolisshe hastinesse in euery thyng is ve= ry perillous. Truely, who that marketh diligently, what mischiefe riseth of hastinesse, shall soone perceiue, and lyke= wise vnderstande the commo= ditee of good counsayle, as sick folke after their sickenesse vn= derstand the pleasure of health: Therfore most prudent prince, with sage counsaile, & deuoute prayers wade to god, loke thou diligently, serche and inquere, what

what shalbe profitable for thee,
to rule and gouerne this world
Thou shalte best gouerne thy 25
noble empyre, yf thou ouersee
all thynges thy self, and suffre
nothyng negligently to passe.
For it is not a small thynge in
thee, that in comparison of thy
subiectes appereth to be small.
For the least woorde of an em-
perour, is amonge all folkes
right highly esteemed, and of
great auctoritee.

Because there is no erthely
man, that can constreigne the 26
to obserue and kepe thy lawes,
enforce thy self to vse and kepe
them. For if thou diligently
obserue them, thou shalt many-
festely shewe, that the lawe is
worthy to be obserued, and the

taker of it, worthy to be punished.

27 It is one thyng to synne, and not to chastice synners. For whosoeuer dwelleth in a citee, and therin suffereth wicked lyuers, before god he is an ill liuer. Therefore if thou wilte be esteemed to be indifferēt, honor them that do well, and punische them that do ill.

28 I thinke it very expedient, to eschue ill company. For who that is conuersante with yll liuers, shal either suffre harme or lerne som ill. But he that ledeth his life among good & honest cōpany, either he shal lerne to folow honestie, or els to deminische his fautes and vices.

29 Sith it is so, that god hath

giuen

giuen to the, rule of al ye world, loke thou vse no il officers. For he that promoteth them, shal an swer for their offēces. Therfore great offices must be diligently geuē, & wel and wiseli bestowed

I esteme these two thinges to be like ill, to be chafed with the leude deling of our enemy, or to be mollified with the pleasaunt swete wordꝫ of our freendꝫ. For we ought to resist & withstande theim bothe, that is, neuer to decline from comlinesse, nother in reuengyng the vnreasonable yll will of our foes, nor in rewardyng the feined beneuolēce of our frende and louer. 30

Esteme not those thy feithful freendes, that will preyse all thynges that thou speakest, but 31

those, which without any feig-
nyng doo all that they can for
thee, and be glad and reioyce,
whan thou saiest or dooest any
thyng well: and againe be sory
and heauy, if thou doo or say
any thing ill. For certaine these
be tokens of frendship, abhor-
ryng all fraude.

32 Let not the greatenesse and
might of this thy earthely em-
pyre chaunge thy noble minde,
but rulyng thy fraile empyre,
subiect to diuers fortunes haue
amonge these mutable thinges
a stedfast and immutable minde
not lifeynge vp thy selfe by to
much ioy, nor yet hurtyng thy
selfe by to muche heuinesse and
sorow, for like as gold, though
it by craft and witte of man be
tour-

tourned now thus, now other-
wise, and wrought in diuers
factions of ornamentes: yet it
remaineth golde still, nor will
not be chaunged from his nas
ture: So thy selfe (moste noble
emperour) thoughfrom grece to
grece hast borne one office after
an other, and arte come to the
moste highest honour: yet thou
remainest the same thing thou
were. Kepe thou therfore amõg
these diuersitees of thynges, an
vnalterable & constant minde
the whiche from this worldely
empire shal bring thee to perpe-
tuall blisse and ioy euerlastyng.

If thou wilt haue the domi-
nion of thy empire commended.
deme thine own offeces as wor
thy punishment, as the defau-

Precepte of

tes of thy subiectes. For in this
worlde no man, but only thyne
owne conscience, can punish the.

He that obteineth high power
34 and dignitee, should ensue and
folow (as nere as he may) the
giuer therof. For if the emperour
represent God, lord of al thyngs,
and by his liberalitee hath the
gouernaunce of euery thyng he
than (but namely in this point)
shal folow him, and esteeme no
erthly thyng so precious, or so
much of man so to be desyred, as
to be milde and mercifull.

35 Aboue golde & precious stone
we shuld lay vp (as treasure) the
richesse of well doyng. For they
in this present life, through hope
of the fruicion to come, will de-
lite vs: and in the life to com, by
ex-

experience & taste of euerlasting
ioy, they shalbe to vs swete and
pleasant. These worldely thin-
ges, that seme to vs pleasaunt,
shulde be eschued and vtterly a-
noided, as vnmete, & nothynge
perteining to vs, that they by in
ticement disceiue vs not.
Loke thou quite thē with gay 36
rewardꝫ, which with good will
do thy cōmandementes. For by
that mean thou shalt increce the
corage of good mē, and teche ill
doers to lament their offences.
For it were to much vnmist de- 37
lyng, to reward alike aswel thē
ẏ deserued not, as deserued it.
Than truely thempire excedeth
all other thinges, whan the ru-
ler therof enclineth not to vn-
discreete rygoure, but to amy-

able equitee and iustice, flee yng beastly cruelnesse, and ensuyng Godly kindnesse.

38 Aswell thou shalt iudge rightfully thy ennemy as thy frende, not fauourynge thy freende for freendship, nor hurtyng thy ennemy for hatred: for it is a like inconuenience and offence, to helpe thy freende, defyzing that is against equitee, as it is to hurte thy enemy, demaunding iustice: the mislede in both cases is like, though the persones be diuers.

39 Iudges must diligently harken to their causes. For it is a very hard thyng, bzefely to perceiue the troth, the which from negligent persons soone eschapeth. But if a rightfull iudge

wyll

will leaue the feigned eloquence of atturneis, and consideryng the true entencion, will flee the likelyhoode of causes, he shall shortely perceiue the troth. And furthermore auoide two diuers fautes, that is, they shall neyther doo, nor yet permitte any other to doo against honestee.

Though thou haue as many vertues as be sterres in the firmament, yet thou shalt neuer ouercome the goodnesse of god. For what so euer wee offer to God, wee offer to him but his owne. And as no man can go fro, or before his shadow in the son, alway goyng afore or nexe folowyng him: so the goodnes of god is insuperable, & cannot be exceeded with good workes

of any man.

41 The treasure of liberalitee is infinite. For who that liberally spendeth, getteth, and spending his goodes, other gather them. Loke than (most liberall emperour) that thou mynde thoſe thinges) and that thou giue largely to poore men. For whē the time of rewardes & thankes shal come, than for this thy liberalitee, thou shalte haue infinite thankes and great lucre.

42 Seyng thou haſte obteined & gotten thy kingdom by god, follow thou him in all good workes, that men may knowe thy liberalitee. For thou arte of the numbre of them, that may doo good, and not of poore men, and thoſe that couet to be holpen.

For

n god therfore hath giuē the
abundant richesse, to healpe
a succour poore men.
n emperour is no otherwise 43
eigned to rule the worlde,
n mans eies to rule & watch
the sauegarde of his body.
t is deputed of god to mini=
r those thynges, that may be
ofitable for man. Therefore
emperour ought to do none
herwise for all men, than he
olde do for him self: that so by
s tuicion they may auoyde
l daungiers, and prospere in
odnesse.
Thynke thou the moste sure 44
fence of thy prosperitee, to
et nor to iniury no man. For
that offendeth no mā, suspec=
th no man. If than to iniurie
no

no man dooeth cause good en
stody and safegarde: than tru
ly by liberalitee thou shalt th
sooner obteine it. For as libe
ralitee getteth and engendzet
defence: so it conserueth goo
and honest loue. For if we do
that is honeste, men will lou
and keepe vs.

45 Be thou (o most mekest empe
roure) to thy subiectes, thzough
thy excellēt power, terrible: and
by thy liberalitee and goodnes,
be thou amiable. Nor thou shul
dest not, by to muche fauoure,
set at light and nothing regard
thy high power: nor yet regar
dyng to muche thy power, des
pise fauoure. But keepynge a
meane, thou shalt as well shewe
louely kindneste to thy subiec

tes

...s, as by austeritee and sharp-
...sse chastise to greate familia-
...tee.

Ouche thynges as thou by
...ord doest prescribe to thy sub- 46
...tes, loke by example of pure
...fe thou accomblisshe. For if
...ou do reason, and with rea-
...on doest liue as thou saiest,
...ery man shall greately com-
...ende thee.

Loue them moste (noble em- 47
...erour (that mekely desyre thy
...iftes, more than those, whiche
...ligētly desyre to geue the gif-
...s. For these thou arte bounde
...o thanke, and also to rewarde
...em: the other trewly shall as-
...gne god to thanke the, whiche
...puteth to bee geuen to him,
...nd for his loue whatsoeuer is
giuen

giuen or done for poore men.

48 The vertue of the sonne is illuminate the worlde, them roues vertue is to be mercif and to helpe poore men. Tru a meke & a mercifull prince e cedeth the brightnes of the so for the sonne giueth place to i night, but a good vertuo prince suffreth no extorciō, b by the light of trouth & iustic he chastiseth iniquitee.

Thy predecessors haue grea

49 ly ornated their empyre, b thou truely by thy humanitee affabilitee, not esteming thi ri and mighty power, hast mue more greatly ornated it. Wh fore all they, that neede mer renne to thy grace: whiche del uered from their pouerte & ad

ne

perfites, doo highly thanke the.
Looke how much thou excel= 50
lest all other in power and dig=
nitee, so muche the more thou
shuldest endeuour the, by noble
and vertuous dedes, to excell
shyne aboue all other. For high
power requireth great honesty.
God also wil require, that thou
helpe after thy power nedeful
honest persõs. Therfore if thou
desire to be truly preised, to be
by god, as it were by a trompe=
tour declared a conqueror: ioyn
thou to the crown of thy inuin=
cible empire (by helping the wre)
the crowne of euerlastyng ioy.
Ere thou commaunde, that 51
right and equitee perswadeth,
take wel vpon it. For verely so
thou shalt euermore commande
that

that right is. Mans tongue is
a very slipperie instrumente,
the whiche hath brought man
one into great perill and daun-
ger. Therfore, if thou prefir to
the forsaid instrument, that is
got dly and honest, it shal coūde
only that is pleasant, and right
to be executed and doone.

52 A prince in all thynges must
be subtile and wise, but namely
in iudgeyng of great & weighty
causes, seldome angrie, and
not to be angry without a great
cause. But because neuer to be
angey is not laudable, an em-
perour to refraine the furious-
nes of misdoers, & that mē may
purge their faultes, shal measu-
rably vse his anger.

53 Loke thou be diligēt to know

pers

perfectly the maners and con-
ditiõs of thy seruantes and of
all those, whiche charitie enfor-
ceth the to loue, And also bee
thou diligent, to knowe those,
which deceitfully do flatter the
For ofte times deceitful louers,
and flatterers doe great hurte.

When to euer thou hearest 54
suche communication or coun-
saile, that their profite, doe not
onely here it, but also folowe
it. For trewly the emperours
Maiestie is than ornated, whã
he him selfe considereth, what
is necessary to be done, and di-
spiseth not other mens profita-
ble inuencions and counsaile, s
is not ashamed to learne, and
quickely executeth that he hath
learned.

55 As a castell, which by reason of his stronge walles is inuincible, and letteth lighte by his ennemies: so thy empyre, well walled with liberality, and fortified with deuoute praier, is inuincible, and by goddes helpe shall triumphe of his aduersaries and enemies.

56. Vse so this inferior kyngedome, that it may be to thee, a way to the kyngdome of heuen. For whosoeuer gouerneth well this earthly kyngdome, is estemed worthy to obteine celestial ioy and pleasure. He ruleth this worlde rightfully, that charitably loueth his subiectes, and of his subiectes, is duely honored and dred, and whan he procureth, that none ocasion of ill be

be amonge them.

Liberalitee & charitable dedes 57
ar a perpetual & incorrupt gar=
mēt. Therfore who so euer will
reigne charitably, must ornate &
cloth his soule with such goodli
vesture and apparell. For who
that helpeth the poore mē shall
obteine ioy euerlastyng.

Consideryng, that god hath 58
giuen the, the imperiall sceptre,
looke thou endeuer thy self vi=
terly to please him. And bicause
he hath preferd the aboue all o=
ther, thou must honour him a=
boue all other. Truly god este=
meth if the most singularst be=
nefite, that thou canste doo to
him, to defend his creatures as
thy selfe: and liberally to helpe
them as bounden therto.

59 Euery man, that desyreth his
healthe, muste call vpon god, but
specially the emperour, whiche
labourcth for the welthe of all
men. And he defended by god,
shall as wyll ouercome his ene-
mies as defende his subiectes.

60 God nedeth nothinge, An em-
perour hath only nede of god.
Therfore folowe him that hath
no nede, and shewe mercy abun-
dantly to them that aske it, not
reckning straitely thy expenses
of householde: but rather helpe
euery man that desireth to liue.
For it is better to helpe the vn-
worthy for honest mens sakes,
then for the vice of the vnwor-
thy to defraude the worthy of
that they deserued.

61 As thou woldest haue forgeue
nes

ſſe of thy ſinnes, to forgeue
ther that the offende. God for-
gueth theim that forgeue, and
here forgeueneſſe is, there is
od.

A prince that woulde demeane 62
im fautely, muſte diligently
ake heede, þ his people be ver-
uous, and that he be aſhamed
o ſin, and that he geue no open
xample to other to doe amiſſe,
nd that he abſteine priuately,
leſte he offende openly. For if
ſubiectes be aſhamed to doe a-
miſſe, muche more their rulers
ought to be aſhamed.

It is a priuate mans vice to 63
doe yll, and liue vicioufly: but
a prince to forgette his owne
wealthe and honeſtie, is muche
more vicious. For the abſtinẽce

fwom ill, doeth not iustify man, but the dooyng of honestee and goodnes. Therfore no mā shuld onely abstein from ill, but also endeuour him to do iustice.

64 Death dyscedeth neither kyng nor emperour, but egally deuoureth euery mā. Therfore before his fearefull comyng, let vs gather our richesse in heauen. For no mā can cary worldly riches thyther, but al lefte in earth, he shall there naked geue accompt of his life.

65 As an emperour is lorde of all men, so with al other he is godes seruaunt. And shall than be called a lorde, whan he by vertue of chastitee ouercometh his sensuall lustes, and with an inuinsible mind despiseth the transi-

tozie

tory plesurz & ioyz of this world

As mans shadowe foloweth 67
the body, to sinne foloweth the
soule, which soule ones separa-
ted from the mortall body, shal
geue a reckenyng to God of his
good and il dedes. Nor than is
no time to deny any thyng. For
euery mans dede shal beare wit-
nesse, not by woorde, but repre-
senting and opening euery mãs
deede, as he did it.

As a ship, hauynge wynde at 68
will bringeth the passagers ofte
tymes in to the heauen sooner
thã they wold haue thought: so
the swifte time of this mortall
life passeth away, & we approch
to our end: Therfore let vs leue
to loue worldly thynges, which
this world esteemeth so much, &

study how to get to the porte of heuen, where is no wailing, but eternall ioy and pleasure.

69 No man, by reason of his dignitee, should be haute & proude, but consideryng the substaunce of the flesh: shoulde represse the swellynge pride of herte. For though he be made a prynce in erth, yet he must minde, he was engendred of earth: and that frō erth he ascended to the seate roiall: and from the seate roiall he shal agayne descende to vile erth and asshes.

70 Be neuer careles (prince most excellent) and as they that goe vp a ladder, stinte not till they come to the hyghest ronge or grice: so thou, desiring to haue vertue, shuldest neuer cease, till

thou

thou come to the kyngdome of heauen Whiche thyng Christe the keeper and encreacer of all thing (whose name mē shal glorify and praise eternally) grant thee, and thempresse thy wife.

¶ Thus endeth the preceptes of Agapetus.

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